



MASTER GITA

MASTER LIFE

CHAPTER 16

DAIVASURA-SAMPAD-

VIBHAGA YOGA

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Chapter 16 - Summary

Verse 1 - 3

Daivi Sampat (Spiritual) – 18 Values

1. Fearlessness (1)
2. Purity (1, 3)
3. Scriptural study (1)
4. Charity (1)
5. Sense – control (1)
6. Worship of God (1)
7. Austerity (1)
8. Straightforwardness (1)
9. Non-violence, kindness to all, and absence of ill-will (2, 3)
10. Truthfulness (2)
11. Renunciation (2)
12. Calmness and patience (2, 3)
13. Absence of slander (2)
14. Absence of greed (2)
15. Gentleness (2)
16. Modesty (2, 3)
17. Steadfastness and absence of restlessness (2, 3)
18. Strength (3)

- Sattvic traits conducive to self knowledge.

Verse 4 - 21

Asuri Sampat (Materialistic) – 18 Values

1. Vanity (4, 10, 14, 15, 17, 18)
2. Arrogance (4, 10, 14, 15, 17, 18)
3. Pretension (4, 10, 17)
4. Anger (4, 12, 18)
5. Cruelty (4, 9)
6. Ignorance (4, 15)
7. Impurity (7)
8. Absence of religious discipline (7)
9. Absence of truthfulness (7)
10. Absence of faith in God (8, 18)
11. Endless desire for sense – pleasure (10, 11, 12, 16, 18)
12. Delusion (10, 15, 16)
13. False values (10, 16)
14. Worry (11)
15. Attachment (12)
16. Greed (12, 13, 14)
17. Egoism (18)
18. Slander (18)

Verse 22

- Avoid 3 traits and adopt daivi sampat and get qualifications for liberation.
- 3 Gateways to hell (21)
- Desire, Anger, Greed

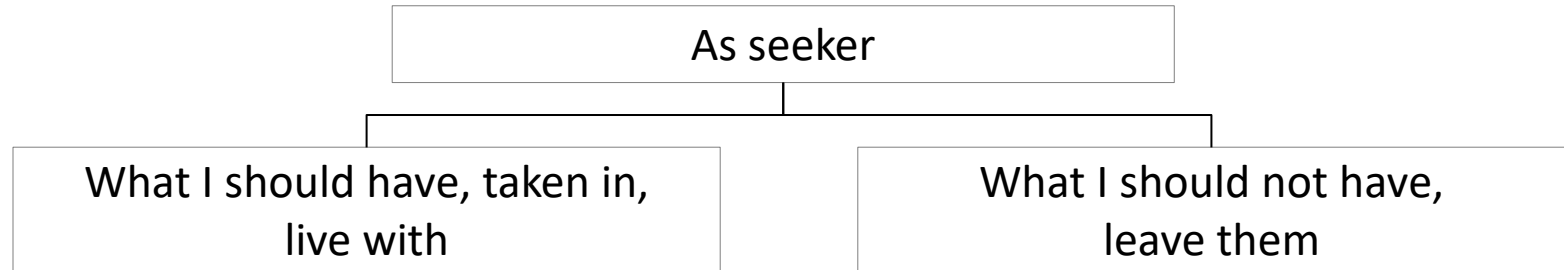
Verse 23 + 24

- Scriptures guide to life.

- Rajasic and Tamasic traits.
- Obstacle to spiritual pursuit.
- Leads a person astray (19, 20)

Introduction :

- Has great value for seekers for purity of mind.

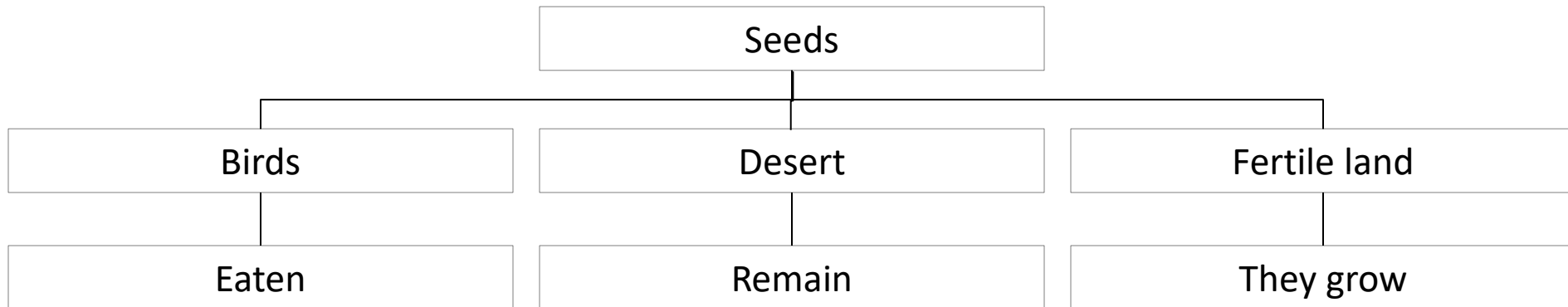


- Heart must transform, for knowledge to work, land must be fertile.
- Seed requires fertile soil to sprout.

Example :

Jesus – Story teller :

- I am farmer throwing seeds.



Gita

Rock

- For some hearts
- Not ready
- No effect

Sand

- For some, no growth
- Rock becomes sand after 1000 years.
- Sand becomes fertile soil

Soil

- For some beautiful harvest

- I may be today here, will move forward.
- Values sprout knowledge.

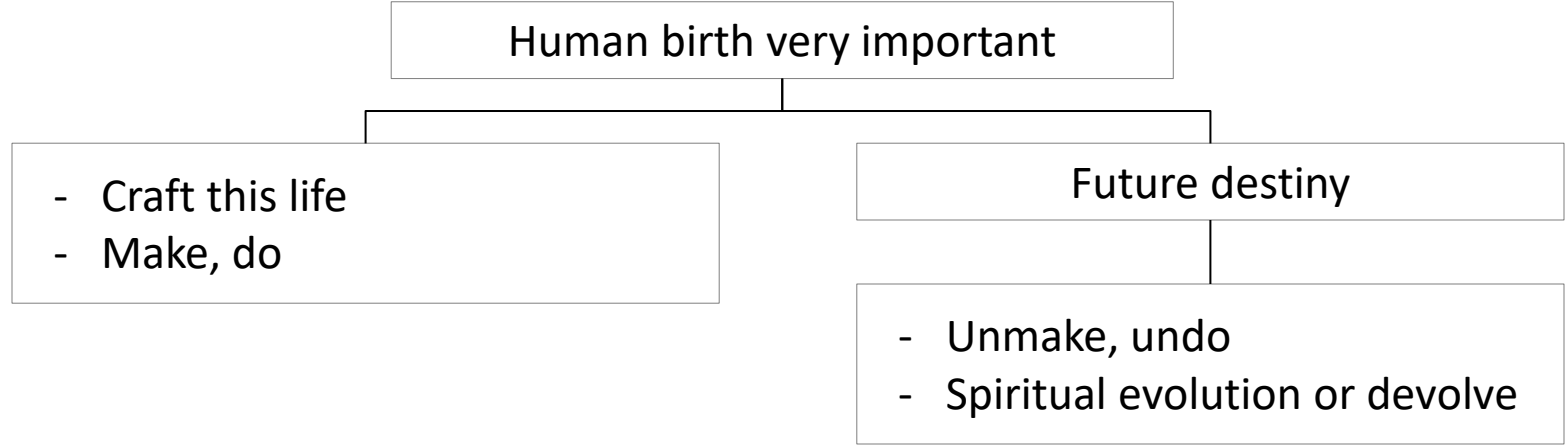
Gita :

इति गुह्यतमं शास्त्रमि
इदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्
कृतकृत्यश्च भारत ॥ १५-२० ॥

iti guhyatamaṃ śāstram
idamuktaṃ mayā'nagha |
ētat buddhvā buddhimān syāt
kṛtakṛtyaśca bhārata || 15 - 20 ||

Thus, this most secret science (Teaching) has been taught by me, O sinless one. One knowing this a man becomes wise and all his duties as accomplished, O Bharata. [Chapter 15 - Verse 20]

- For Shastra to grow, what we should do?
- What I must do, what I should not do?
- Virtues to Cherish, what to eschew.



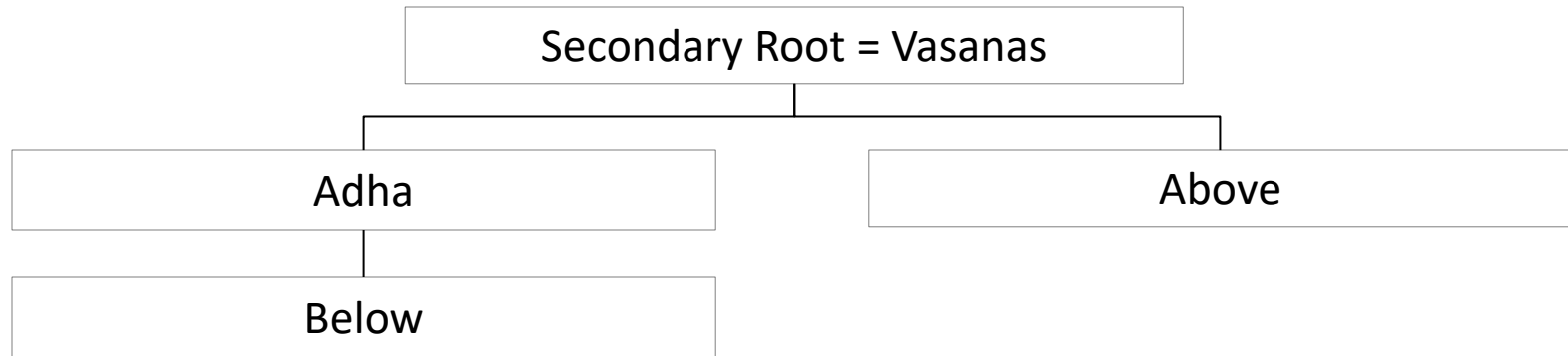
Gita :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvaṃ prasṛtāstasya śākhāḥ
guṇapravṛddhā viṣayapравālāḥ |
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyalōkē || 15- 2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.
[Chapter 15 - Verse 2]

- Manushya Loke... in human embodiment, person guided by Vasanas, which cause Raaga – Dvesha.



- Vasana = Tendency, which prompts likes + dislikes, prompt action.
- **Karmani Anubandini :**
 - Immediately prompts our action.
 - Our likes, dislikes, vasanas.
- Vasanas prompt actions in Human embodiment, Manushya Loke.
- In human embodiment alone we have the Prarabda, Purushartha...
- Purusha Prayathna – Human effort.
- Effort = Product of conscious choice.
- Where we don't have conscious choice, we are saved from the results of action.
- Example : Child not conscious, no Punya Papam.
- Kick mother in sleep, no Purusharthas.

- At 45, kicks, Papam.
- If no conscious decisive power, you are free.

Example :

- In dream free from Papa Punya.
- In waking, responsible.
- Conscious choice is there, responsibility is there, self effort there, conscious effort is there, decisive action possible, Punya Papa is there.
- Animal, plant no conscious choice.
- Human can evolve, devolve because of conscious choice.
- Not starting as fresh slate.
- Brings it past... past manifesting as present nature.
- Nature can be worked at in human embodiment.

Example :

- Dog, always dog.
- Divine dog in temple...
- Can't say – dog will get liberation.
- Human can comprehend, think, rethink..
- Animals carried by nature, Bhoga Yoni.

- Bhoga = Experience
- Yoni = Birth
- Birth for experience.
- **Human :**
 - Not Bhoga Yoni.
 - Svarga : Bhoga Yoni
 - Human : Karma Yoni, Karma Bumi.

• **We have choice to do or not to do nature impels to do action, but Purusha Prayathna is there, can decide to do or not.**

- Sometimes pressure strong, can be successful 10th time.

• **If I don't repel, tendency becomes stronger.**

- Self effort will succeed at one time.
- Responsibility to conquer sinful tendency is not out of our hands.
- Effort must be made to control.

• **At no time we are even in control of our nature.**

- Put seeds to control.
- Is Prarabda or Purushartha strong?
- Purushartha is always strong, today you make effort to succeed, tomorrow you will succeed.

- **Man is master of his destiny.**
- Vasanas strong, Prarabda strong.
- **Prarabda :**
Expresses as Sukham, Dukham.

Example :

- Duryodhana had good Prarabda but negative Vasana.
- He was a king
- Prarabda and Vasanas different.

Example :

Ravana :

- Had good Prarabda, not good Vasana.

- **Prarabda = Manifestation of Punya or Papa.**

Punya	Papam
Manifests as Sukham	Manifests as Dukham

- What does Prarabda cause?
- Sukham, Dukham.
- Prarabda does not cause Vasana.
- Vasana is your Prakrti, Nature, Svabava.

Vasana	Prarabda
Nature	Destiny

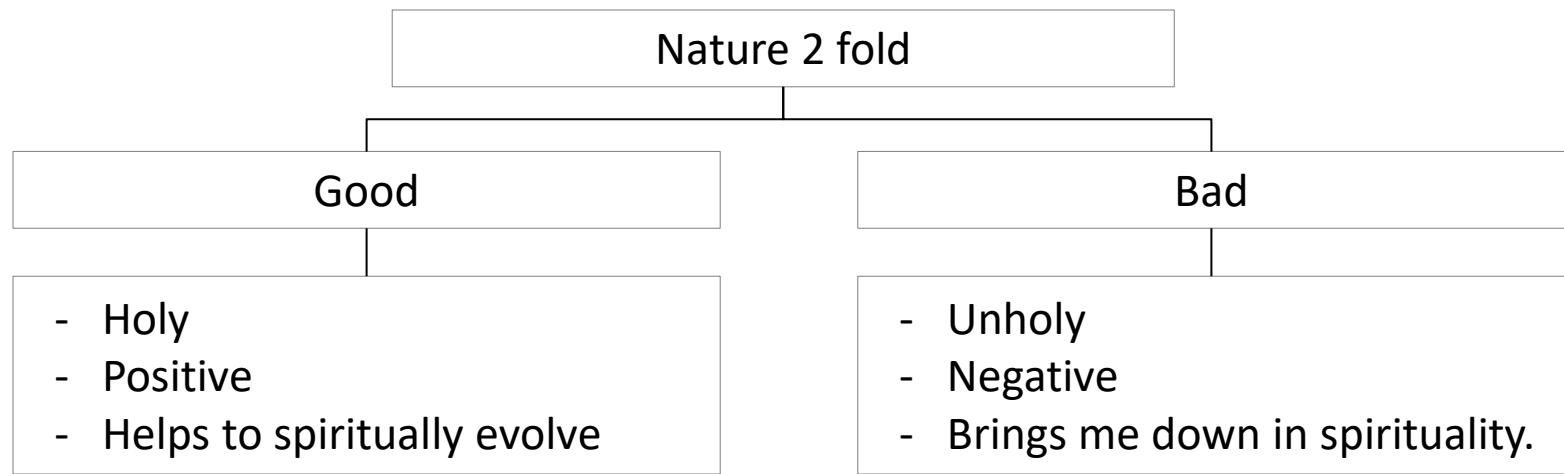
- **Negative nature in action = Vasana.**

- Act against it.. Today can't handle...
- Have sorrows in life = Prarabda.
- Financial, health issues = Prarabda.
- Good and bad Prarabda – Joy and sorrow.
- River goes fast in one direction = Prakrti.
- Divert water / Dam / Build canals / Dykes = Purusha Prayathna.
- To divert water = Purusha Prayathna.

- **We have capacity to work against nature, all the time, don't forget.**

- It is there only in human embodiment, Manushya Loke.

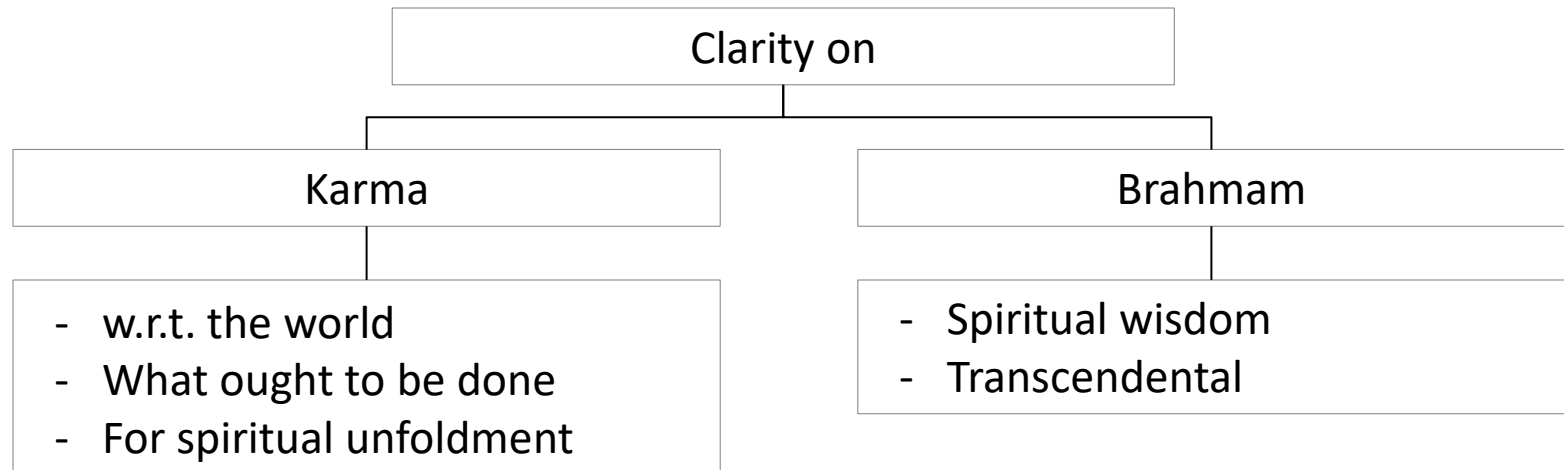
- **Nature of us comes from past... do what is required.**

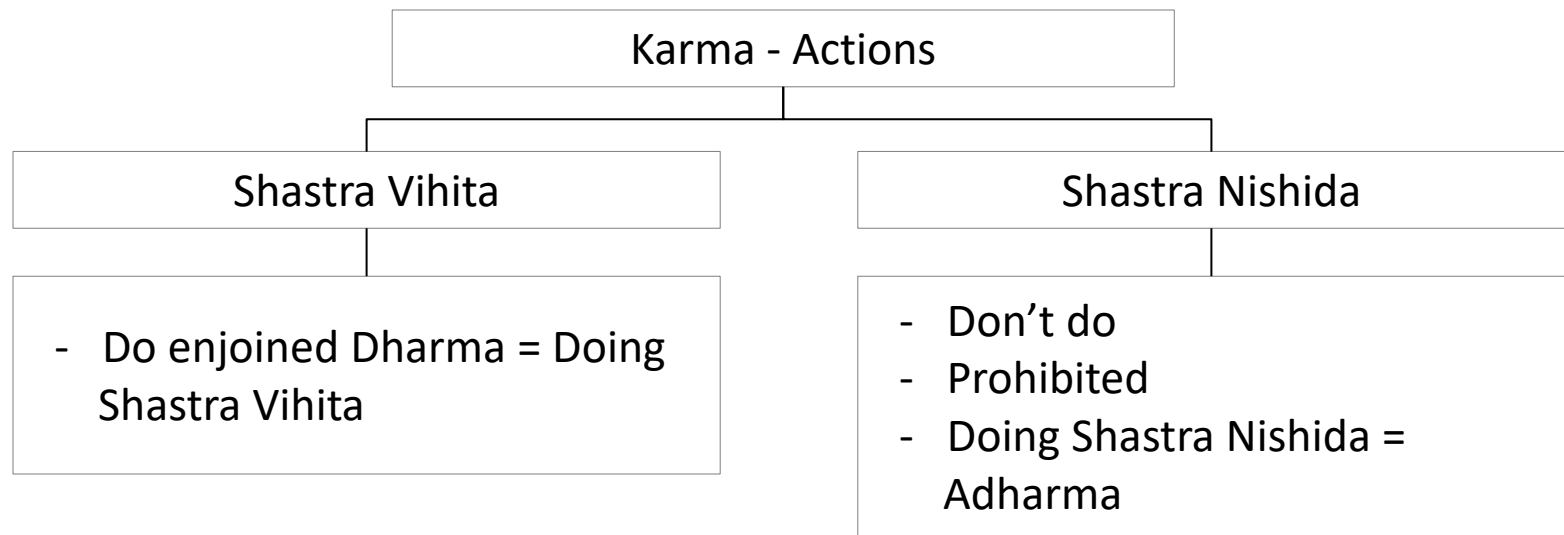


- Shastra gives clarity, what you should do, not do.
- You know general force, gravity, metal, nonmetal.
- For specific knowledge - go to physics, chemistry...

General :

- Do unto others what you want them to do to you.
- Specific science = Shastra.





- Every subject has its own technical terms.

Shastra Vihita	Shastra – Nishiddha
Divine nature	Undivine, ignoble nature

- That nature of us which propels us.
- Nature = Prakrti – born with certain tendency, not new state.

In born tendency, nature, Prakrti =
Hetu = Cause



Good presented in Shastra



Propel us to Shastra Vihita



Tends me to take path of Good



Deivi Prakrti

In born nature makes person to
Nishida, ignoble



Fight against



Asuri Prakrti

Deivi Prakrti	Asuri Prakrti
- Divine nature	- Demonic nature - Fiendish, prohibited - Undivine

2 Sub - categories

- Overly occupied with pleasure, fulfilling ones likes.
- I desire, enjoy
- Raaga

- Focus on dislike
- Cause pain to another person
- gives Joy to me
- Dvesha

Mahatma Gandhi :

- Human being is a rare joy in suppressing and pressing the person, insulting, keeping one under the thumb, suppressing a person – insult, cause pain, finding Joy, Dvesha Pradhana.
- Hate, dislike.
- Rakshasi Prakrti

मोघाशा मोघकर्माणः
मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव
प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

mōghāśā mōghakarmāṇaḥ
mōghajñānā vicētaśaḥ |
rākṣasīm āsurīm caiva
prakṛtiṃ mōhinīm śritāḥ || 9-12 ॥

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

महात्मानस्तु मां पार्थ
दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसः
ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३ ॥

**mahātmānastu mām pārtha
daivīm prakṛtimāśritāḥ |
bhajantyananyamanasah
jñātvā bhūtādim avyayam || 9-13 ||**

But the Mahatmas (great souls), O Partha, partaking of My divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the imperishable source of all beings. [Chapter 9 – Verse 13]

3 Natures

Mahatma

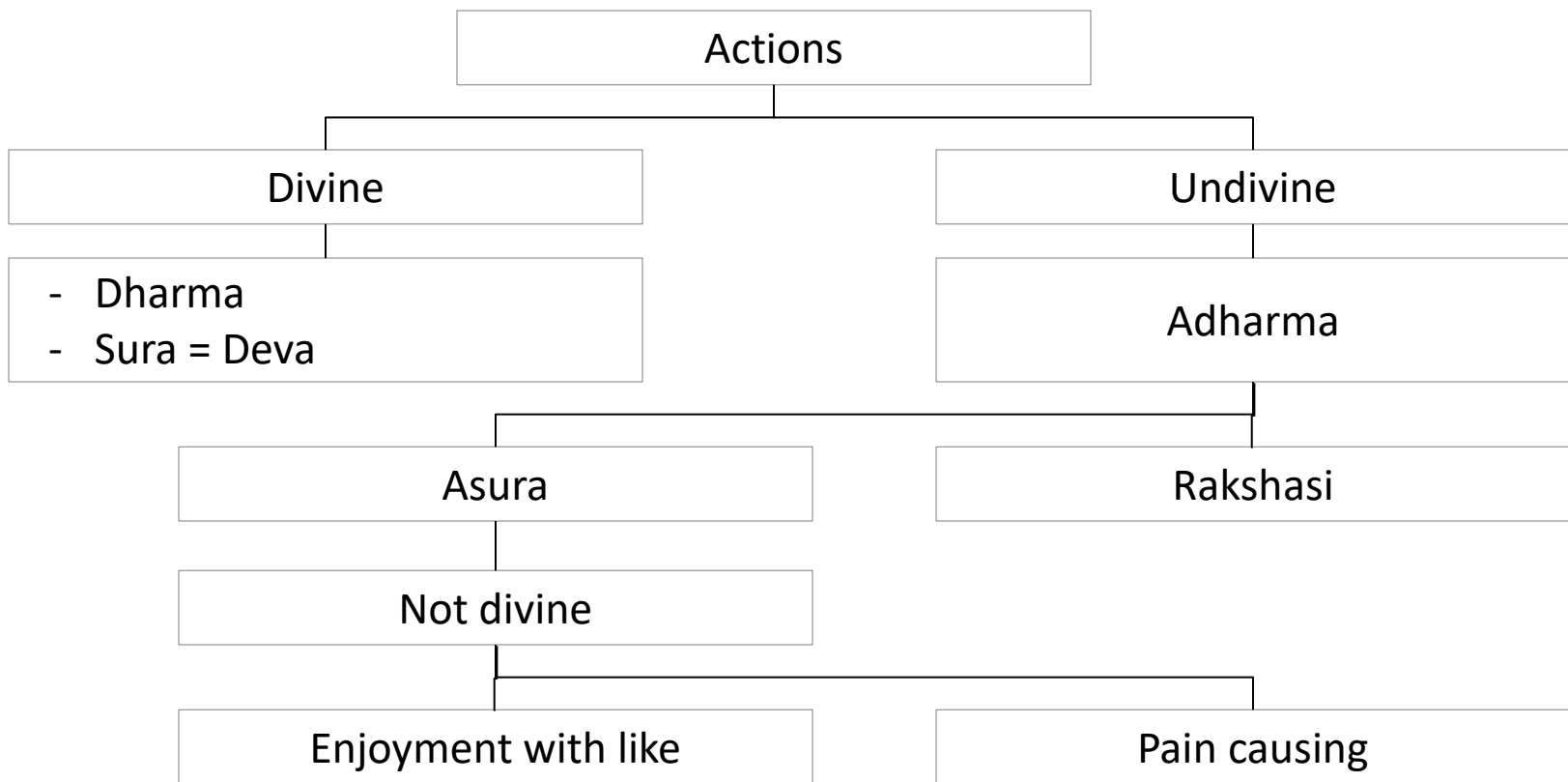
- Deivi Prakrti
- Worship god as source of universe.

Rakshasi

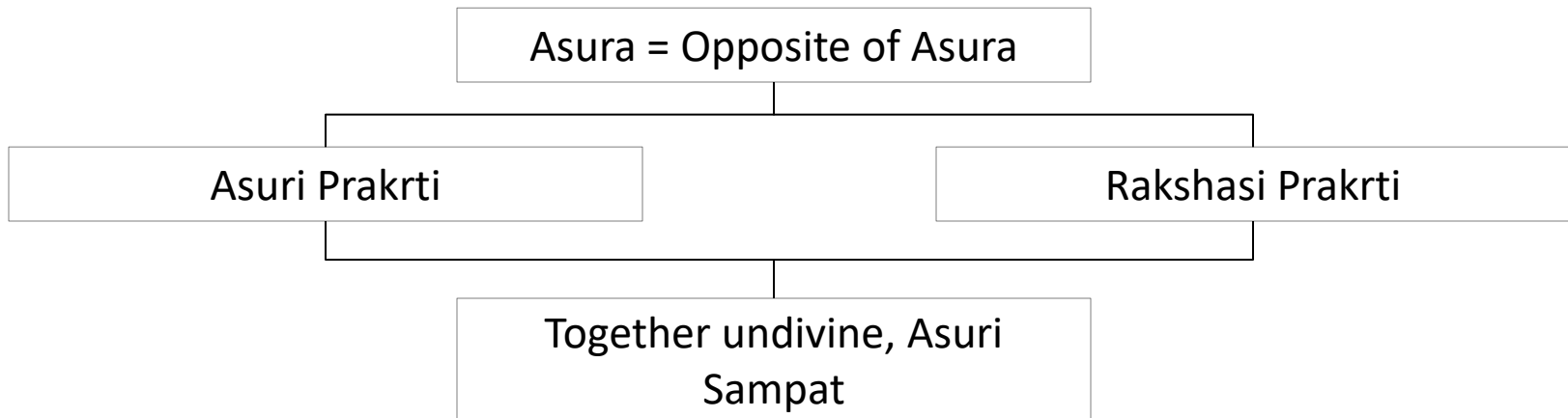
- Give expression to dislike which causes Joy.
- Dvesha, Cause difficulty for others.
- Get vicarious pleasure

Asuri

- Vain desires, useless action
- Deluded knowledge
- Nothing, Vichetasa
- Give full expression to likes wanting to gain Joy.
- Bhokta

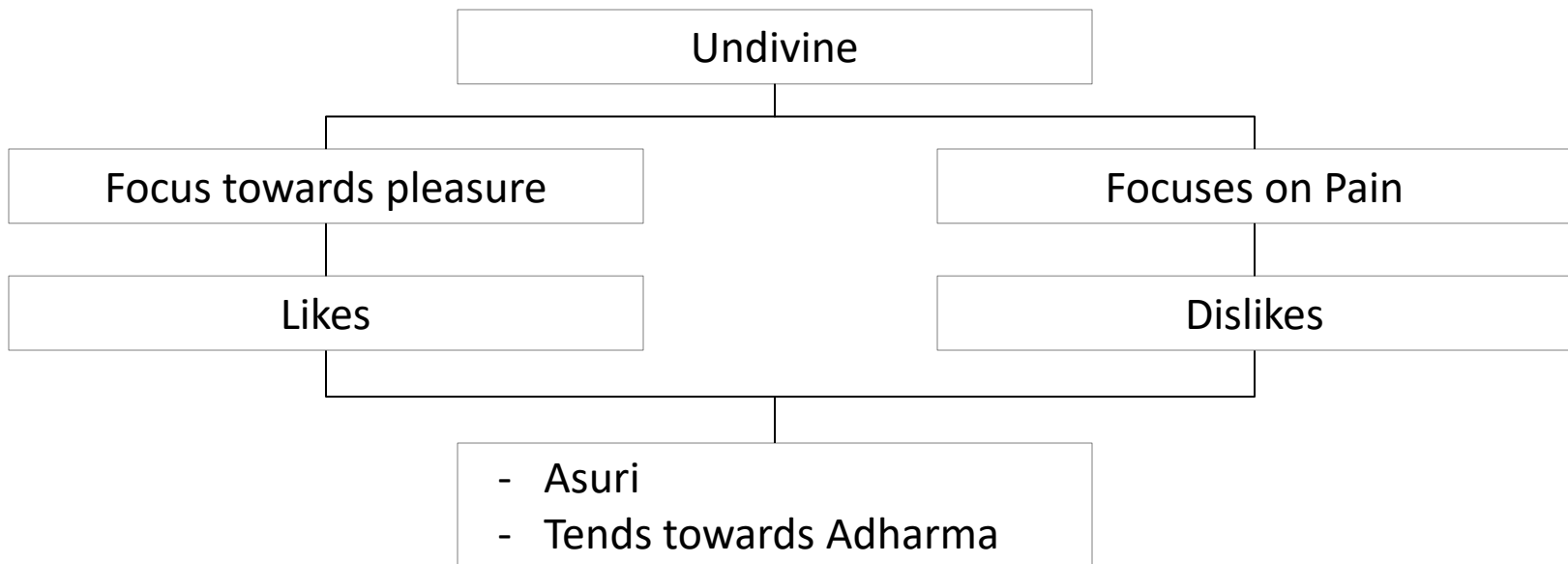


- Mind Set = Nature Set

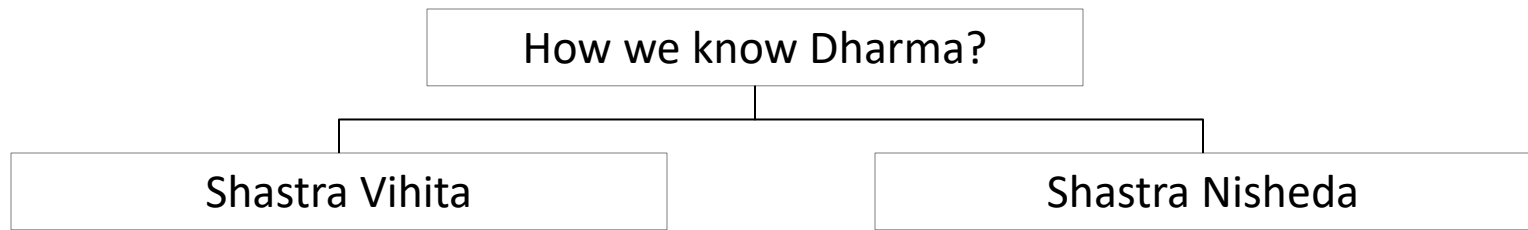


Chapter 15 :

- Karma – led by Vasanas.
- Vasanas become nature.
- We should fight, if its not right.
- Encourage, if right.
- Glory of Human embodiment.
- Use it to full capacity.
- Makes us divine / undivine.



- Deivi tends towards Dharma.



- Why we learn all these?
- What makes knowledge sprout? Prompt?
- Deive Prakrti will make knowledge sprout.
- What will suppress great knowledge?
 - Asuri
- We must suppress Asuri and fight them.
- Encourage Deivi and come out successfully in spiritual life.
- This is essence of Chapter 16.

Lecture 2

1. Chapter 15 – Verse 11 :

यतन्तो योगिनश्चैनं
पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानाः
नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

yatantō yōginaścainam
paśyantyātmanyavasthitam |
yatantō'pyakṛtātmānah
nainam paśyantyacētasah || 15 - 11 ||

The seekers striving (for perfection), behold Him dwelling in the self; but the unrefined and unintelligent, even though striving, see Him not. [Chapter 15 - Verse 11]

Yantaha Api	Akrutatmanaha
One who puts effort	Minds not purified

- Nainam Pashyanti – will not experience self, will have intellectual understanding.
- Achetasa : will not have mind under their control, not that they have no mind.
- Mind – Instrument for realisation.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- By mind alone, you can know this.
- Mind has no entry into sanctum of self – realisation.



- **Mind will not quieten if it is not purified.**
- **Purity of the mind is the only way by which the mind can quieten.**

Katho Upanishad :

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,
Nasanta-manaso va'pi, prajnane-naina-mapnuyat || 24 ||

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [I – II – 24]

- Prajna is knowledge from Guru, from Shastra.
- Yenam : Self abidance, realisation.

- Yenam na Apnuyat.
- Even if Pragyana is even received, it will not manifest as actual concrete realisation.
- If person's character not good, if he can't master mind, if person not put an end to distractions, with distractions, knowledge will not fructify.
- **Prescribed values and virtues :**
 - Chapter 2 – Sthitaprajna Lakshana.
 - Chapter 12 – Para Bhakta Lakshana – Nature of wise
 - Chapter 14 – Gunateeta Lakshana
 - Chapter 13 – Etat Jnanam – Iti Proktam
 - Chapter 15 – Nirmana Moha...

Gita :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṃ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

ये तु धर्म्यामृतमिदं
यथोक्तं पर्युपासते।
श्रद्धधाना मत्परमाः
भक्तास्तेऽतीव मे प्रियाः ॥ १२.२० ॥

yē tu dharmyāmṛtam idaṃ
yathōktaṃ paryupāsatē |
śraddadhānā matparamāh
bhaktāstē'tīva mē priyāḥ || 12.20 ||

They indeed, who follow this immortal dharma (Law of life) as described above, endowed with faith, regarding me as their supreme goal-such devotees are exceedingly dear to me. [Chapter 12 - Verse 20]

अध्यात्मज्ञाननित्यत्वं
तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तम्
अज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

adhyātmajñānanityatvaṃ
tattvajñānārthadarśanam |
ētajjñānam iti prōktam
ajñānaṃ yadatō'nyathā || 13. 12 ||

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥ १४-२५ ॥

mānāpamānayōstulyah
tulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

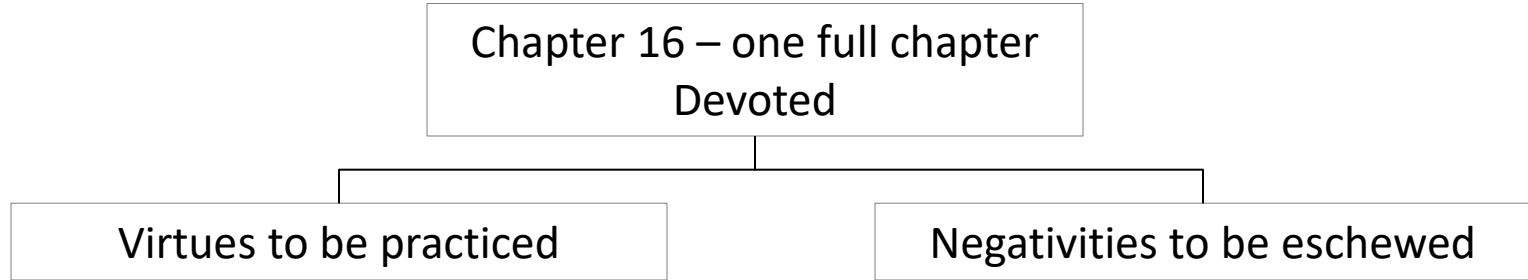
The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

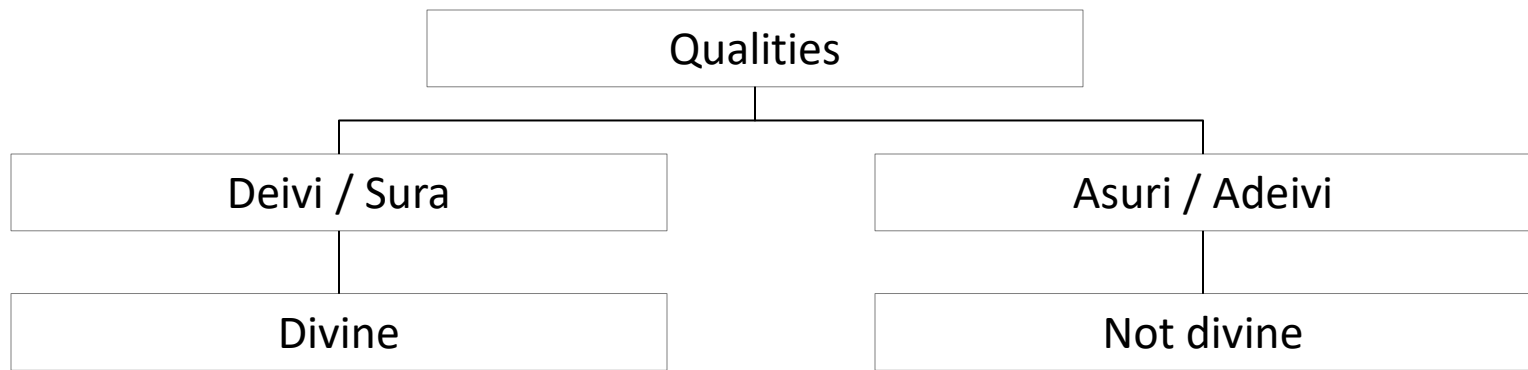
nirmānamōhā jitasangadōṣāh
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasaṃjñaiḥ
gacchantyamūḍhāḥ padamavyayaṃ tat || 15-5 ||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

- In Advaitam, Dharma values + virtues important.



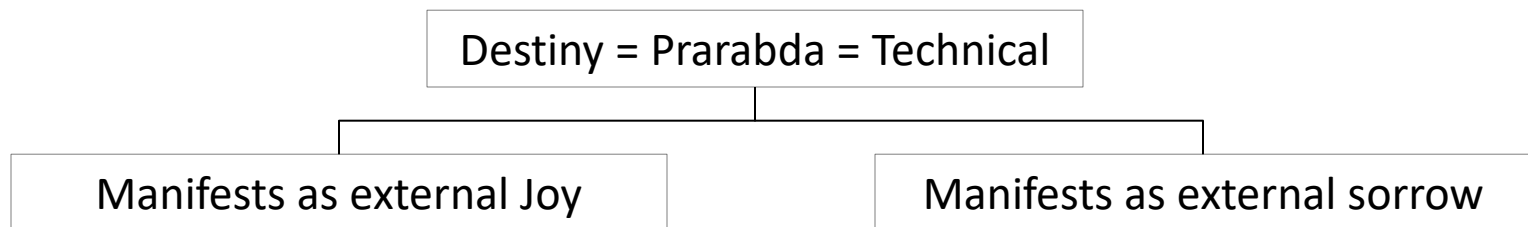
- Very important chapter for practice.
- Chapter 16, 17 – some qualities.
- We are born with inherent qualities.



- We are born with Prakrti.



- Self effort is not destined.



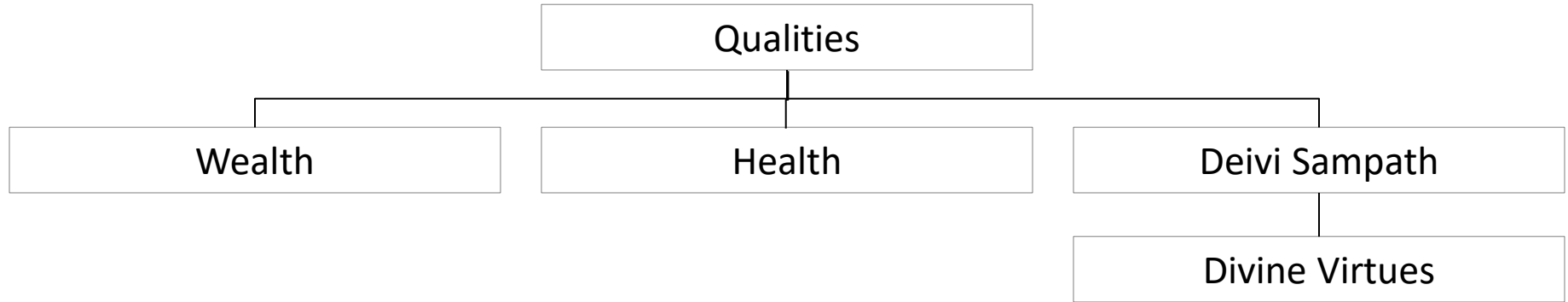
- Our nature - Prakrti like that, not destiny.

- **Destiny is Prarabda.**

Nature	Destiny
<ul style="list-style-type: none"> - Born with - Can be changed - Not changed - Not destiny - Consciously can act on it. - Use self effort to change - Divine, undivine nature. - I am responsible for it to have today. - Today I am responsible to work, act upon it. - Take special effort 	<ul style="list-style-type: none"> - Can't be changed - Created by self effort alone - Not independent - We have made the destiny - It can't be changed because we are already experiencing it. <p>Example :</p> <ul style="list-style-type: none"> - I have human body – destiny - Born with it. - Has to be necessarily experienced.

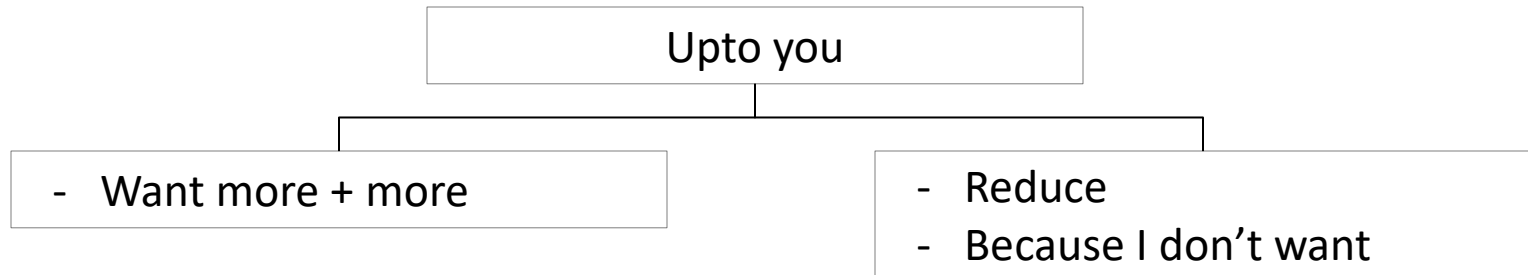
Verse 1 – 3 :

- Deivi Sampat, Prakrti = Sampat, what we possess = nature



Asuri – Sampat :

- Sampath here not wealth here but what we possess, what you have at this point of time.



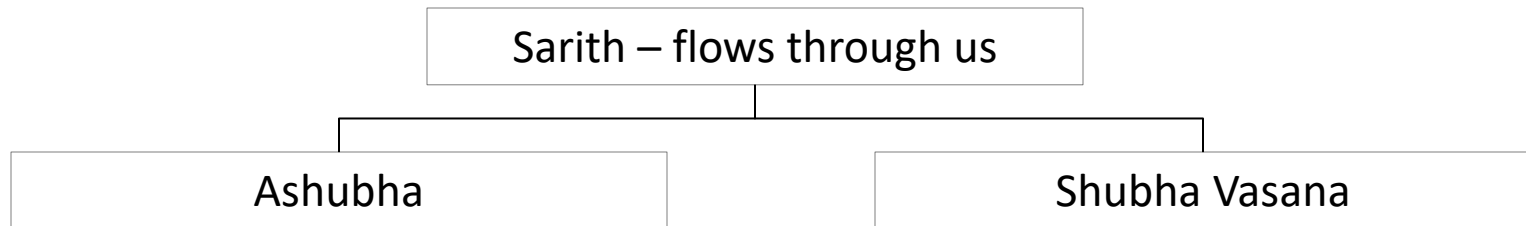
Sampath :

- What you possess, you have right over it.
- Don't disown it, owner = Sampath.
- What you own, you have power over it.
- Deivi Sampat, Asuri Sampat we own it, are responsible for it.

Duryodhana :

- Atha Kenapi Devena Prayuktaha.
- Somebody is prompting me to do it and I am doing it.
- I am not responsible.
- Wrong thinking, I am responsible.
- Deivi Sampath – Shubha Vasana Auspicious.
- Asuri Sampath – Ashubha Vasana in Auspicious.

Yoga Vasishta :



- Verse 1, 2, 3 – Deivi Sampath, to be rooted on, cultivate, encourage, maximise our spiritual wisdom.
- If you don't have, put effort to cultivate it.
- Not interested in some academic knowledge of Vedanta.
- **Essence of Vedanta :**
 - Tat Tvam Asi
- Actually feel it, own it.
- Make Deivi Sampath your own.

Section I :

Verse 1, 2, 3 : - Deivi Sampath

Verse 1 :

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिः
ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च
स्वाध्यायस्तप आर्जवम् ॥१६-१॥

śrībhagavānuvāca
abhayaṃ sattvasaṁśuddhiḥ
jñānayogavyavasthitiḥ |
dānaṃ damaśca yajñaśca
svādhyāyastapa ārjavam || 16 - 1 ||

The blessed lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras and straightforwardness...
[Chapter 16 - Verse 1]

- Values systematically arranged.
- Have logical flow.



I) Abhayam : - As Sadhana

Sadhaka :

- Fearlessness
- Without fear, doubt, concern, ability to be fearless at all costs.
- We know what is right
- Not sacrificing that right for temporary, transient, concerns.
- I will do, fearlessly what is right, this is right
- Takes fearlessness
- Right is right
- Don't sacrifice right
- Firmness is fearlessness

Example :

- Not when Corona.. Snake.. Comes, don't be afraid I will do what I want... foolhardiness, silly.

- **I will strictly do what is Dharma = Abhayam.**

II) Satva Samshuddhi :

- Sattva = Antahkaranam = Purity of mind, intentions.
- How do I interact?
 - Inner motive?

Ramalinga Swami :

- Keep something inside and talk something outside.
- Maya = cheating, hiding, Paravanchana – Hook or crook get something done.
- These negativities being absent is called Sattva Samshuddhi.

- **Purity of intentions while transacting with the world.**

- Rooted in fearlessness.

- **Fearlessness is basis for all the goodness.**

- **Fearlessness = Fearlessly doing what is right, Dharma.**

- 3 words discussing w.r.t. seeker.

III) Jnana Yoga Vyavasthitih :

- Jnanam – getting knowledge of self through Shastra, in spiritual context.
- Yoga : Placing your mind in the self knowledge.
- Focussing mind on that.
- Vyavasthitih : Abidance in both these.
- Devoting your time, not loosing focus.
- Siddhasya Lakshanani, Sadhakasya Lakshanani.
- Attributes of person who has accomplished, becomes values for us to practice.
- Abayam : Living life in such a manner that nobody is afraid of him.
- Everybody comfortable in your presence.

Example : Rama

सकृद् एव प्रपन्नाय तव अस्मि इति च याचते ॥
अभयम् सर्व भूतेभ्यो ददामि एतद् व्रतम् मम ।

sakrudeva prapannaya tavasmiti ca yacate ॥
abhayam sarvabhutebhyo dadamyetat vratam mama ।

He who seeks refuge in me **just once, telling me that "I am yours"**, I give him assurance of safety against all types of beings. This is my solemn pledge". [Valmiki Ramayana 6.18.33B-34A]

Example :

- Gentle rains nourish the whole environment.
- Cyclone comes and downpours, causes destruction on the path.
- Really want to build something, uses love.
- Love has power.
- Example : Parents loved us.
- We have feeling of gratitude for ever.
- We want to do something which will make them happy.
- Abayam, here, is granting fearlessness to everybody, who comes in our life.
- This is a higher level.

Gita :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

Example :

- Guruji – gave Sanyas.... From now onwards, you should cause fear to none.
- Vrata of Sanyasa Ashram, Abhayam.

II) Sattwa Sam Shuddhihi :

- **Greatest purity of mind is to be free of Bavana, Asambavana, Viparita Bavana.**
- 3 purities of mind.

(i) Abavana :

- Not knowing import of Shastra, removed by Sravana.
- Not having knowledge.
- **Not knowing self to be the supreme reality = Jnanam.**

- Abavana = Absence of this Jnanam.
- Once you have this knowledge it is not sufficient.
- Put effort to understand it.
- I may not have the confidence in it... may not have clarity about it.
- Removing the Asambavana.
- It is a doubt, not fact, true for me, Shastra may know it.
- How Asambavana goes?
- By Mananam.

c) Viparita Bavana :

- Habitual notion, even after having the knowledge that self is the supreme reality, I behave like an individual after gaining the knowledge.
- After clarity, behave like Karta, Bokta, wanting this and that.
- Afraid of this or that...
- I am still living life of individual, Jivatma, inspite of knowing I am Paramatma.
- This is removed by Nididhyasanam, Dhyanam, Meditation.
- These 3 are absent.
- Sattva Samshuddhi.. Meaning goes high...
- This is natural to a Siddha.

- It becomes our Sadhana.
- Abayam, Sattva Samshuddhi.

III) Jnana Yoga Vyavastitih :

- Jnana = Atma Sakshat Kara.
- Crystal clear knowledge of the self.
- Absolute clarity.
- What should one do?
- Put effort, so that mind abides in that.
- That is Yoga = Chitta Vritti Nirodha.
- Quieten the mind, make it abide in Atma, Jnana Yoga.

Vyavastitih :

- Abidance in Jnana and Yoga which is Visishta Avastitih.. In such a manner that one is ever experiencing Jivan Mukti Sukham.
- Joy of full abidance.
- This is accomplished by the person of realisation...
- This becomes Lakshana, specific qualities of the Sanyasa Ashrama.
- Unique nature of different Ashrama... Sanyasa Ashrama.

I) Abayam :

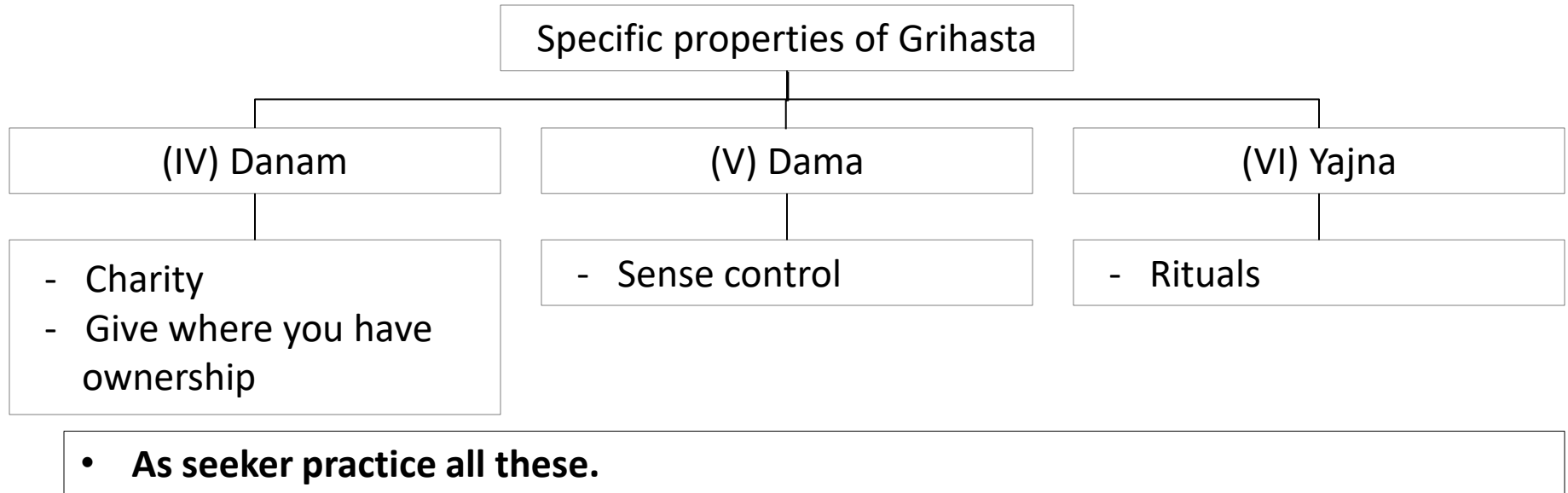
- Fearlessness for everybody.

II) Sattva Samshuddhihi :

- In Sanyasa, practice Sravanam, Mananam, Nididhyasanam.
- Presents best of all Ashramas and Varna.
- Boquet of Sadhanas to practice.
- This is Sanyasa.. Ashrama, Ashrama of renunciate.

Next :

- Grihastha Ashrama.



IV) Danam :

- Make Svatva – go to Paratva.
- After you give, you should not have sense of Svatva to that.
- Don't feel that was mine...

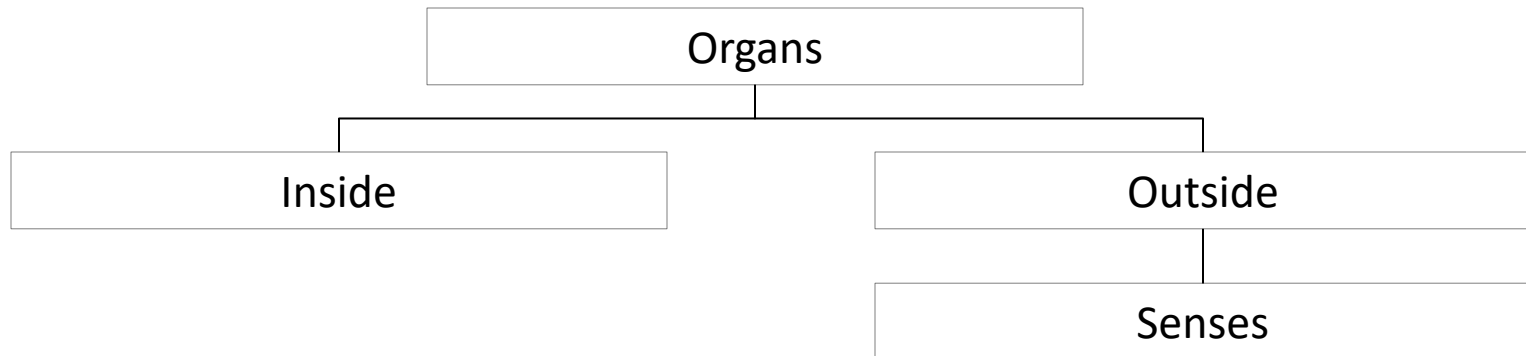
- Give... fast and have no sense of mine anymore.

Example :

- King Karna taking bath... golden bowl of oil.
- Gave with left hand...
- Can't trust my mind... think of larger amount – 1st day...
- What you give – 1/10th
- Give what you decided to give and give immediately
- Chapter 17 – Sattvic – Danam.
- Unique + specific to Grihasta Ashrama.

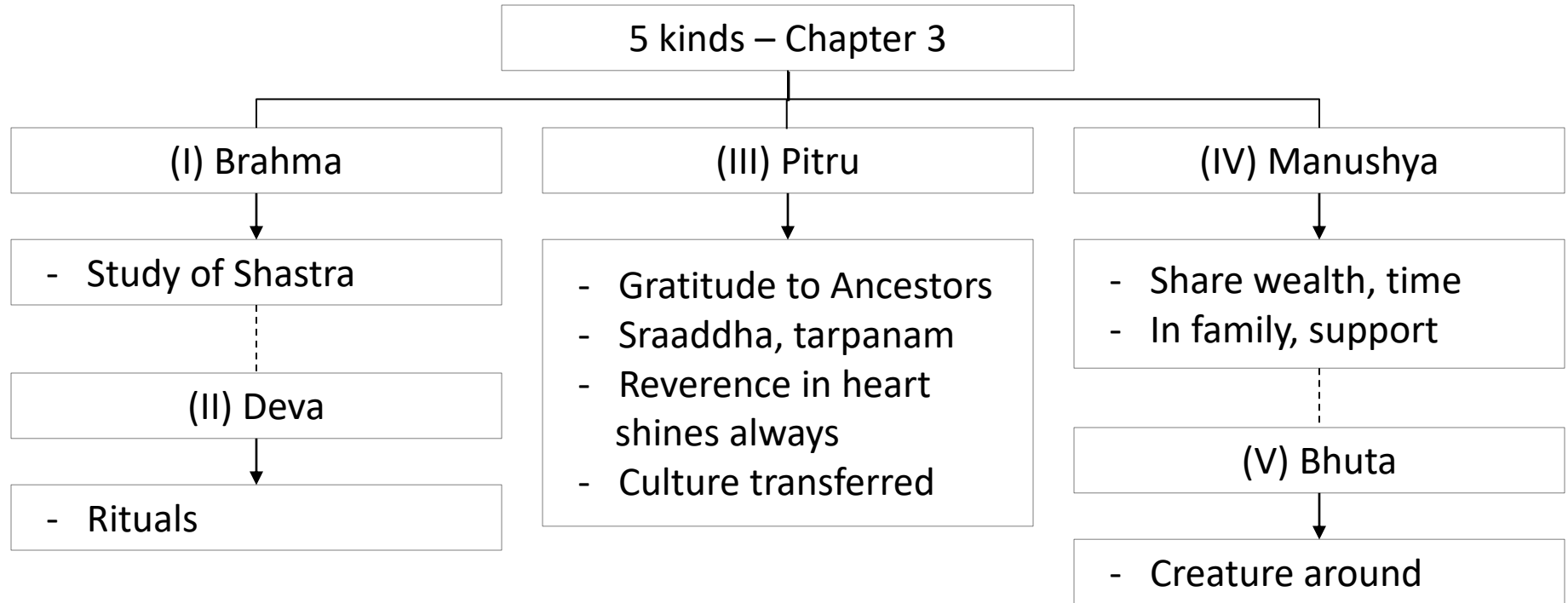
V) Damaha :

- Bahya Indriya Nigraha.



- Control senses appropriately.

VI) Yajna :



- Seeker should practice.
- Brahmacharya Ashrama

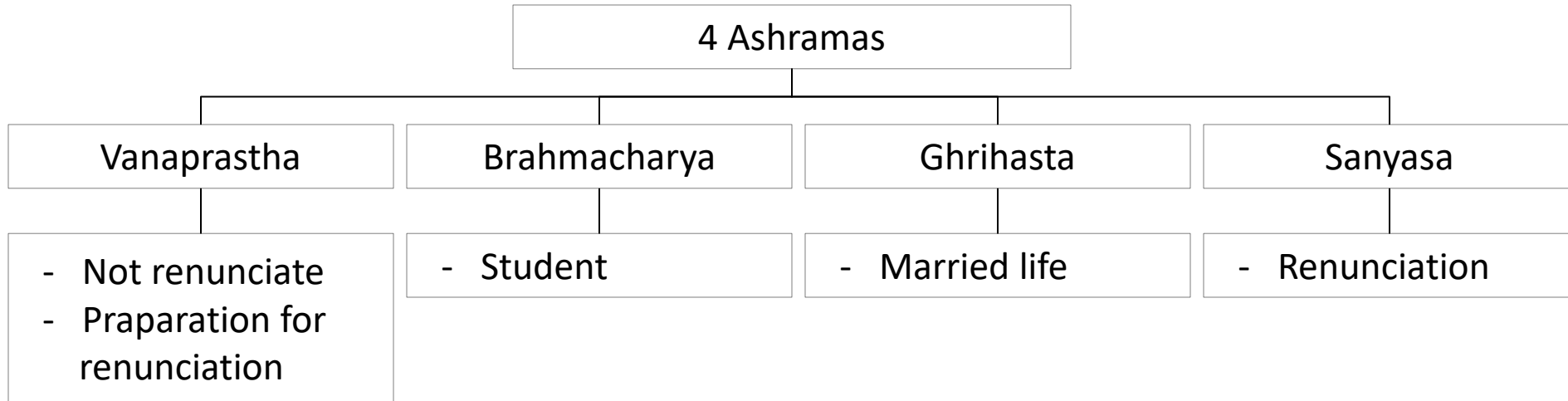
VII) Svadhyaya :

- Daily study of Shastra.
- Vedo Nitya Adhiyatam.
- Chanting of Vedas.
- Mahanarayana Upanishad

- Give time for mind.
- Body – Brush teeth, food, bath.
- Mind – Bath, take care, knowledge required.

Vanaprastha Ashrama : - Stages of life.

VIII) Tapaha :



- Tapaha – Austerity – live life of Austerity.. Not keep too many things.
- Highest = Ability to focus mind.
- Manasascha Indriya Aikagrahyam, Paramam Mana... focus = Austerity.
- Arranged... all.

IX) Aarjavam :

- Common to all.
- Straight forwardness in all.

- Arjuna well known for this, straight forward.. Mind, speech, action in straight line.
- Duratmana, Manasiekam, Vachasi Ekam, Karmani Ekam... Mahatmana – noble – aligned, not in splinters.
- Manasi Anyathu, Vachasi Anyathu, Karmani Anyathu Duratmana.
- Common for all Ashramas
- 2nd + 3rd verse - Qualities of each Varna.
- Boquet...
- Verse 1 : – 9 attributes.

Lecture 3

Verse 1 :

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिः
ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च
स्वाध्यायस्तप आर्जवम् ॥१६-१॥

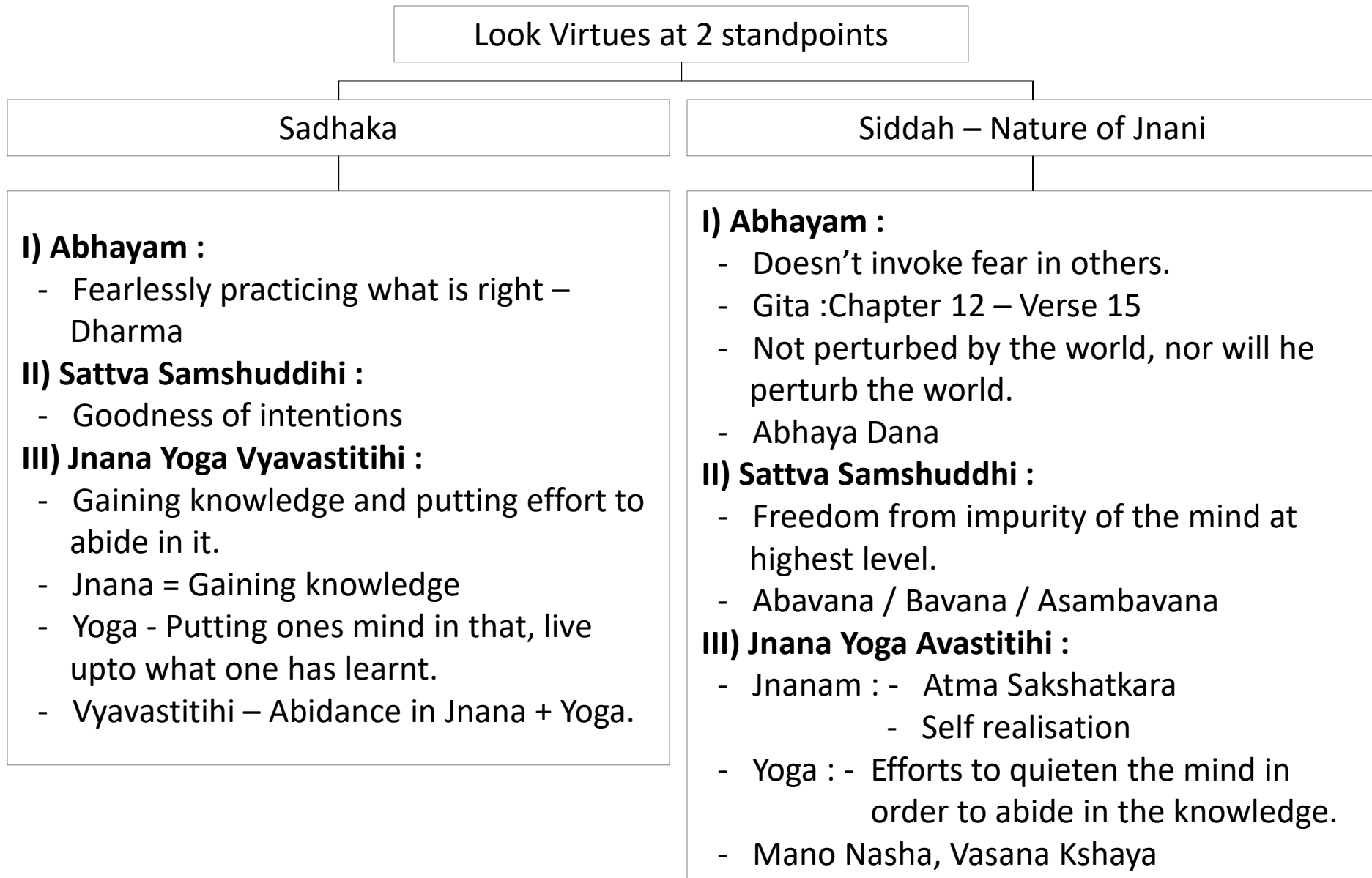
śrībhagavānuvāca
abhayaṃ sattvasaṁśuddhiḥ
jñānayogavyavasthitiḥ |
dānaṃ damaśca yajñaśca
svādhyāyastapa ārjavam || 16-1 ||

The blessed lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras and straightforwardness...
[Chapter 16 - Verse 1]

- Values we need to practice on spiritual path, if you are spiritual seeker and trying to realise my nature to be one with Ishvara... supreme consciousness, Brahman – Jiva Brahma Aikyam.
- I am intent and intend to Achieve it.
- Arrangement of Virtues and values not just putting together.
- It is methodical, systematic presentation of virtues.
- Gita is systematic in its presentation in all chapters.
- That is its beauty.
- In 1st verse, unique values, important values of 4 Ashramas.

A) Sanyasa Ashrama :

(I) Abhayam, (II) Sattva Samshuddhi, (III) Jnana Yoga Avastitam.



- These 3 pertain to Sanyasa Ashrama.

B) Grihastha Ashrama :

IV) Danam :

- Charity.

V) Damaha :

- Ability to control Sense Organs.
- One not alone
- One is with family, friends, in-laws.
- Can't behave as you want.
- Temper your thoughts, feelings.

VI) Yagyaha :

- Worship
- Pancha Maha Yagyas.

C) Brahmacharya :

VII) Svadhyaya :

- Gaining knowledge – self study for self knowledge.

VIII) Vanaprastha :

- Tapaha... Austerity, simple life.
... Focus of mind + Indriya
- Manasascha, Indriyanam Aikagriyam Tamaha.

- Common, must to all.

IX) Arjavam :

- Straight forward thinking.
- 4 Ashrama values, seekers need to practice.

Verse 2 :

अहिंसा सत्यमक्रोधः
त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं
मार्दवं हीरचापलम् ॥ १६-२ ॥

ahiṃsā satyamakrodhaḥ
tyāgaḥ śāntirapaiśunam |
dayā bhūteṣvaloluptvaṃ
mārdavaṃ hrīracāpalam || 16-2 ||

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness...
[Chapter 16 - Verse 2]

- Varna Dharma.

Gita :

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

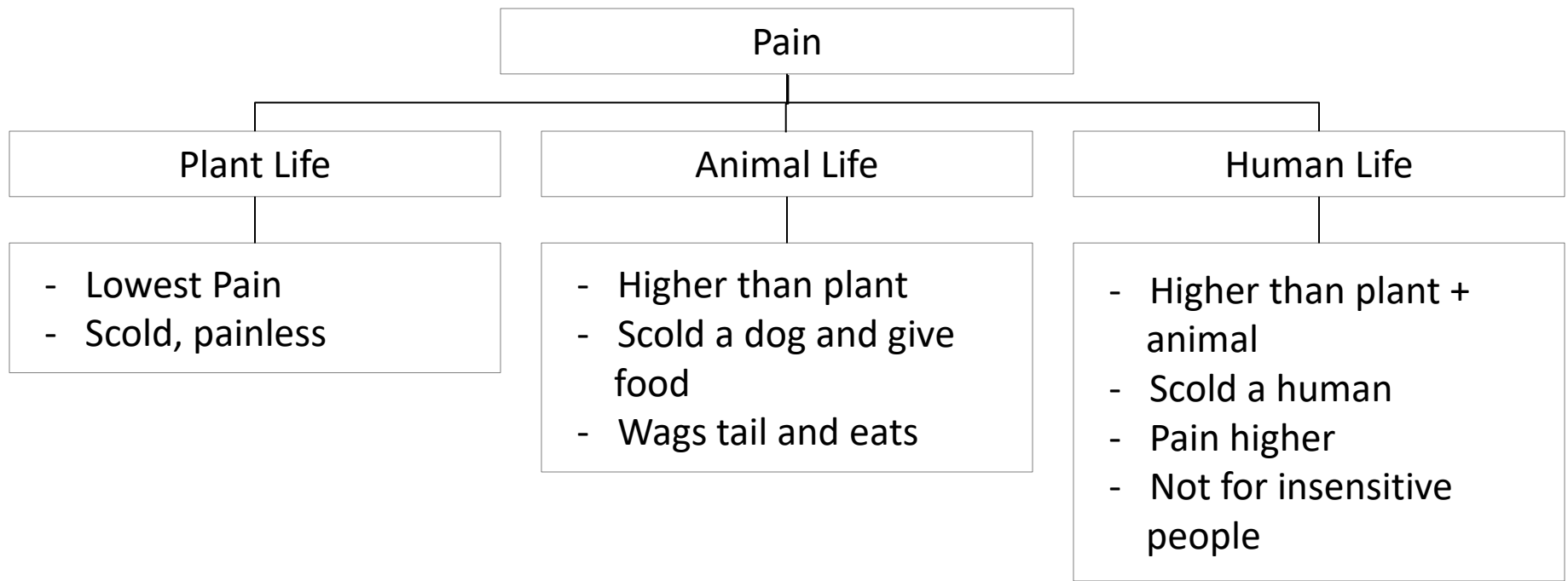
The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- Brahmana Vaishya Kshatriya Shudra.
- Not birth based, Guna – Karma Vibhaga, essential, heart of system.
- Based on Guna, take up profession.
- Guna – Karma.

A) Brahman Avarna - Values

X) Ahimsa :

- Ahimsa : - No Himsa, not causing pain.
- Not causing suffering to others.
- Jivo Jivasya Jeevanam.
- One life survives, sustains itself on another life.
- Don't cause too much Damage, pain in non-vegetarian.
- Vegetarian + Non-vegetarian – cause harm and pain.
- Avoid more pain.
- Pain at level of creatures varies.



- In Alaska, can follow different form of Ahimsa.
- Food, talking,... Ahimsa.
- At level of body, mind, speech Ahimsa.

XI) Satyam :

- Abidance in truth it is not getting fulfilled, Anger will come.
- **Absence of anger possible, only when there is absence of desire, which is not easy.**
- **Absence of desire possible, only when we have recognised our nature to be infinite bliss.**
- Absence of anger means self realisation.

- **When anger arises, quieten it at the earliest = Akrodaha.**

- Tat Kalam Upashamanam.

- **Anger arises, you are watching, it is arising.**

- **Quieten it**

- Don't maintain your anger, when it arises, put it down.
- When we are aware of anger, you will be able to control that.
- Many emotions go beyond control because you are not aware of anger.
- You watch anger, you will be able to master anger.

Example :

- Gurudev used anger very effectively.
- Used to give guidance to students.
- Yagyashala : 10,000 people attend, silence there.
- When we show anger, it is difficult to come to equanimity, balance.

- **Gurudev will immediately drop it and go forward.**

- Potent anger does its job and leaves.
- How do you do this?
- Use anger like a pen, when I want I take it, I finish the work with it, and put it back.
- None of these emotions are purposeless in Gods creation.

- But we must be able to master them.

- **Master emotions then they will adorn your personality.**

- Emotionalism is an ugly scar.

- **Akrodaha – when Anger arises, be a master of the anger, by observing it, not being carried away by it.**

- Watch it.. You will have the power over it...
- When you transform to the anger person, anger takes over you, you will not have mastery.

XIII) Tyagaha :

- Ability to give up, not holding it.
- When not required you can give up.

XIV) Kshantihi :

- Earlier Damaha – mastery of external senses.
- Kshantihi = Kshamaha.
- Mastery of mind, internal
- Antahkaranasya Upasamaha
- Ability to master the mind, command the mind.
- When intellect commands the mind, it is called Kshantihi.

XV) Apeishunam :

- Peishuna = Talking ill of a person behind, when the person is not there.
- Belittling a person, in a persons absence, back biting.
- Apeishunam – absence of gossip, when the person is not there, making revelry out of that...
- Becomes source of happiness and joy for others.

XVI) Daya Bhuteshu :

- When others suffering, have compassion in our heart.
- Assist and help.

XVII) Aloluptvam :

- Senses and mind being at ease even when there is sufficient reason not to be in ease...

Example :

- Give lollypop to a child.
- Wants it.. Keep in front and does not give...
- We also behave like this.. For us a mobile!
- Have sense of control, then it is called aloluptvam
- **Vishaya Sannidhaneapi, Indriyanam Avikriyatvam.**
- Objects available, mind free of Trishna, restlessness.

XVIII) Mardhavam :

- Gentleness, soft.
- Dealings are soft.
- Velvet touch, do Harshes thing.

XIX) Hrihi Pratibandiki Lajjah :

- Shyness, sense of shame, positive sense.

• **Feel like doing, I must not do, I will not do.**

- My parents great...

• **Feeling Ashamed of a certain thought, action, words uttered.**

- Prevents you from doing that thing, even though the mind is goading you, forcing you...

• **Force that stops you.. = Hrihi.**

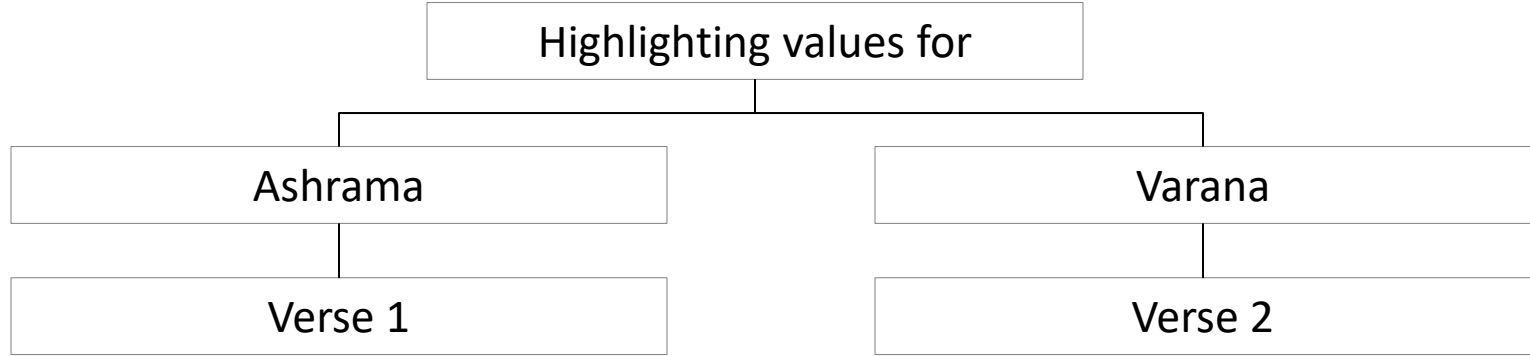
XX) Achapalam :

- Freedom from restlessness.
- Without purpose - shake legs.
- Doing by itself... stop it...
- Rotating key... at level of body.

• **Same thought rotates in the mind, can't give up, restlessness at level of mind.**

- These are Virtues and values w.r.t. Brahmana.

- Ahimsa, Satyam, Akrodaha, Tyagaha, Kshantihi, Apeishunam, Daya Bhuteshu, Aloluptvam, Hrihi, Achapalam (11).



Verse 3 :

तेजः क्षमा धृतिः शौचम्
अद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीम्
अभिजातस्य भारत ॥ १६-३ ॥

**tejaḥ kṣamā dhṛtiḥ śaucam
adroho nātimānitā |
bhavanti sampadam daivīm
abhijātasya bhārata || 16 - 3 ||**

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride-these belong to the one, born for the divine estate, O Bharata. [Chapter 16 - Verse 3]

XXI) Tejaha :

- Brilliance, valour, not being afraid.
- Not easy to do but difficult.
- May be difficult but sense of I must, I can, I should... we can, we must...

XXII) Kshamaha :

- Ability to forebear even though it is difficult.
- Ability to forgive even though you have got the capacity to retaliate.

Example : Mahatma Gandhi :

Forgiveness is the ornament of the capable.

- You are capable of retaliation but yet you have a greater power in you because of which you are able to excuse.

XXIII) Drithihi :

- Perseverance capacity by which, even when we are tired, we can continue.
- Body, senses, mind, are telling – No, No, No... its time, I can't do any more, still you are at it...
- Capacity by which you hold on and exercise your will to accomplish even when you feel it is difficult.

C) Vaishya :

XXIV) Shaucham :

- Internal purity – Shubha Vasanas.
- In transactions, not having selfish intention in the background.

XXV) Adroha :

- Adroha = Absence of back stabbing.

D) Kshudra :

XXVI) Nathi Manita :

- Humility

Atimana :

- Thinking high of oneself prevents you from gaining knowledge, progressing forward.
- Absence of humility will not help one in spirituality.

Bavanthi Sampadam Deivim Abhijatasya Bharatha :

- These are the noble, divine, possessions, wealth.

Abhijatasya – Abhilakshya Jatasya :

- You are born in such a way that these things are in you, in good measure.
- Nature, virtues, values, not starting with a clean slate.
- Punyaha, Punyena, Karmana bhavati, Papaha Papena...

- **Our own past actions and past thoughts that we have encouraged will start expressing even in the present life.**

Deivi Sampat :

- Values + virtues express in good measure in you, naturally.
- Have to encourage, build upon it, make sure they are nourished well in your life.

- A person for whom these things are inherent.
- **Abhijatasya Jatasya :**
 - When you are born, mind naturally goes towards that, inclined towards that.
- First, a measure of it is there, even if a little bit not there, person understands the value of these.
- They are not foreign, not impossible, feels values he should cultivate.
- There is a tendency to go towards these values.
- It is there in some measure.
- Also person has got a tendency to go towards this, appreciate this, feel a value for this, put effort to cultivate this.
- This much is “Abhijatasya”.
- There is inclination for values.
- A person comes with these values and is interested in nourishing, cultivating it more.
- Willing to work for it more.
- Many wonder what is Abhijatasya.
- These are possessions of a person who belongs to the Deivi Sampath.
- It is there, he is interested in this... going to work more and more... flowering of values and virtues, happen.
- This much is Deivi Sampath.

Deivi Sampath	Asuri Sampath
Taking up	Give up

- One can't be in full measure in a human being, born because of Punya and Papam.
- If you feel like nourishing these virtues, then it is Deivi Sampath.
- If you are born with a combination, where you have no value for these, that becomes Asuri Sampath...
- Will become more clear as we go...

Lecture 4

- Seen Deivi Sampath.

Verse	Values
Verse 1	9
Verse 2	11
Verse 3	6
Total	26

- Starts with Abayam, ends with Nathi Manita.
- Both these given priority.

Upakrama	Upasamhara
- Beginning 1 st word	- End - Last word

Message of Gita :

- Mama Dharma – my duty.
- Focus on duty in Gita.

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे
समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव
किमकुर्वत सञ्जय ॥ १-१ ॥

dhṛtarāṣṭra uvāca
dharmākṣetre kurukṣetre
samavetā yuyutsavaḥ ।
māmakāḥ pāṇḍavāścaiva
kimakurvata sañjaya ॥ 1-1 ॥

Dhrtarastra said : O Sanjaya! What did my people and Pandavas do after having assembled in the holy land of Kuruksetra, eager to fight the battle?[Chapter 1 - Verse 1]

यत्र योगेश्वरः कृष्णः
यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूति
ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

yatra yogesvarah kṛṣṇah
yatra partho dhanurdharah ।
tatra srīrvijayo bhūti
dhruva nītimatirmama ॥ 18-78 ॥

Wherever is Kṛṣṇa, the lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (Steady or Sound) policy; this is my conviction. [Chapter 18 - Verse 78]

Qualities :

Abhayam	Nathimanita
<ul style="list-style-type: none">- Doing duty, Dharma fearlessly.- Don't worry, other praise or criticise- Stick to Dharma	<ul style="list-style-type: none">- Not having pride- Na Athi Manita, pride, one upmanship

- Holier than thou attitude in spirituality comes.
- In Bhakti Yoga – Humility comes.
- Love for Bhagawan brings all goodness.
- In Karma Yoga, surrender to God, hence Bhakti.
- In Jnana Yoga, Ego comes through backdoor.
- **Useless ego comes inside when we follow Dharma, fearlessly mind says :**
I am better than others.
- It is a major downfall.
- 26 virtues Bhagawan gives.

Gurudev :

- Take one that inspires, which you feel close to.

- Stick to it at all costs – Maha Vrata.
- Great people take on and exemplify in it.
- Harishchandra – spoke truth, Satya, at any extent.
- Some used to telling lies.
- Some have habitual inclination to tell lies.
- Maha Vrata – person who takes values to the ultimate.

Example :

- Mahatma Gandhi – Ahimsa to ultimate.
- Satyagraha...
- Freedom struggle is a Sadhana, spiritual pursuit.
- Take one value to the ultimate limit.
- At no point of time in life you break that.
- What happens to other 25...
- Goodness attracts other goodness...
- It brings other goodness also.

Example :

- Pull one leg of chair, all chairs fall.
- Method keep an alter – develop reverence for Gurudev in heart.

- Keep an alter – develop reverence for Gurudev in heart.
- When you have issue in your heart, ask yourself, will Gurudev be happy if I think this thought, do the action.
- In the alter of Puja Gurudev you take the decision.

Example :

- Devotee of RK Paramahansa, Mr. Ghosh asked him, how to get rid of drinking bad habits.
- **Suggestion by RK Paramahansa :**
Mentally offer drink to me like you worship flowers...
- Mr. Ghosh shared offering every drink to RK Paramahansa.. He drank.. Started thinking, How much I have given to Guru... what will happen to his health...

Example :

- Before, you do anything, think whether your father, mother will be happy when you do this?
- This will control some tendencies in their expressions.

- **Keep Guru in your heart and ask :**
Will my Guru be happy if I do this?

- Many negativities will drop.
- Discover your own ways to practice these things.
- You will not be a loser.

- I am working, Grihasta... don't think like this.
- Therefore 1st quality is Abhayam...
- Never be afraid.

Gita :

श्रीभगवानुवाच ।
पार्थ नैवेह नामुत्र
विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्
दुर्गतिं तात गच्छति ॥ ६-४० ॥

śrībhagavānuvāca
pārtha naivēha nāmutra
vināśastasya vidyatē |
na hi kalyāṇakṛt kaścid
durgatiṁ tāta gacchati || 6-40 ||

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, who strives to be good, O my son, ever comes to grief.
[Chapter 6 – Verse 40]

- If they are doing some auspiciousness they will never go to Drugati.
- This is assurance of Bhagavan.
- None of this will bring weakness in life, they will make you only strong.
- You practice and see.

Another method to practice :

Example :

- Keep small chit – Abhayam.

- Every one hour, walk, get up, do exercise, you make habit to look at chit and put it back.
- As you keep telling yourself you will be able to... control bad habits.

Example :

- Frame Abhayam – put it in table and keep looking regularly.
- Take concrete steps so that they become part of us.

Verse 3 :

तेजः क्षमा धृतिः शौचम्
अद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीम्
अभिजातस्य भारत ॥ १६-३ ॥

**tejaḥ kṣamā dhṛtiḥ śaucam
adroho nātimānitā |
bhavanti sampadaṃ daivīm
abhijātasya bhārata || 16 - 3 ||**

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride-these belong to the one, born for the divine estate, O Bharata. [Chapter 16 - Verse 3]

Bavanti Sampadam Deivim Abhijatasya Bharatha :

- Bavanti – They occur, happen Nishpadyante – they arise in whom?
- They are noble attributes, divine values, rises in those who are born for (Abhi Jatasya) have natural inclination.
- Some are born with some bad inclinations, brought from past.

Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः;
एकीभवति, न जिघ्रतीत्याहुः;
एकीभवति, न रसयतीत्याहुः;
एकीभवति, न वदतीत्याहुः;
एकीभवति, न शृणोतीत्याहुः;
एकीभवति, न मनुत इत्याहुः;
एकीभवति, न स्पृशतीत्याहुः;
एकीभवति, न विजानातीत्याहुः;
तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;
तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा,
मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः;
तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;
प्राणमनूत्क्रामन्तं सर्वे प्राणा
अनूत्क्रामन्ति; सविज्ञानो भवति,
सविज्ञानमेवान्ववक्रामति ।
तं विद्याकर्मणी समन्वारभेते
पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ;
ekībhavati, na jighratītyāhuḥ;
ekībhavati, na rasayatītyāhuḥ;
ekībhavati, na vadatītyāhuḥ;
ekībhavati, na śṛṇotītyāhuḥ;
ekībhavati, na manuta ityāhuḥ;
ekībhavati, na sprśatītyāhuḥ;
ekībhavati, na vijānātītyāhuḥ;
tasya haitasya hṛdayasyāgraṃ
pradyotate; tena pradyotenaiṣa
ātmā niṣkrāmaticakśuṣṭo vā,
mūrdhno vā, anyebhyo vā
śarīradeśebhyaḥ; tamutkrāmantaṃ
prāṇo'nūtkrāmati;
prāṇamanūtkrāmantaṃ sarve prāṇā
anūtkrāmanti; savijñāno bhavati,
savijñānamevānvavakrāmati ।
taṃ vidyākarmaṇī samanvārabhete
pūrvaprajñā ca ॥ 2 ॥

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 - 4 - 2]

Vidya	Karma
Spiritual Practice – Upasana	Actions

- As per our knowledge and actions, birth will be different.
- Whatever we have done before, they come forward in the next embodiment.
- Vasanas also come.

- **Born with Vasanas, naturally inclined towards this...**

- Not 100% natural....

- **One has deeper love for it, able to appreciate values in others, and have desire to cultivate.**

- Not 100% capable – but wish is there.

- **With a negative thought, person feels uncomfortable with that.**

- There is a discomfort.

Example :

- Jealousy
- Generally, one feels happy about being jealous, cruel, angry.
- But I feel uncomfortable.
- Sense of discomfort of negativities shows that we are not inclined for that but we are inclined towards the noble tendencies.

- **Abhijatasya** : One is born for those tendencies inclined towards, uncomfortable to things other than this.
- **Shows us that Deivi Sampat is our inherent nature.**
- If you are born with negative Vasanas, your inclination is towards that...
- **You will naturally have capacity to overcome the Asuri Sampath.**
- **A little more effort is required, work at it, you will master it.**

Asuri Sampat :

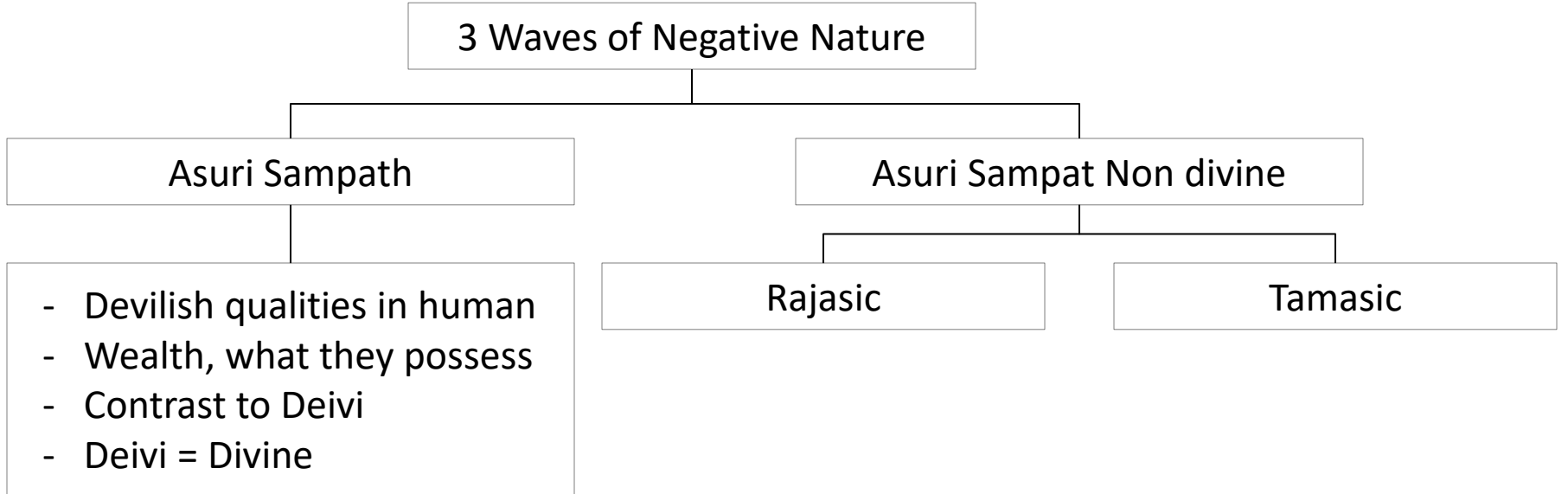
- Verse 4 – Summary – Vastu Sangraha Vakyam.
- Verse 1, 2, 3 – Bhagawan has summarised noble virtues described in Chapter 1 – 15..
Vastu Sangraha - Deivi Sampat in Verse 1, 2, 3.
- It is not summary at the beginning but is summary towards the end.
- Virtues in Chapter 2 – Sthitaprajna
Chapter 12 – Bakta Lakshana
Chapter 14 – Gunateeta Lakshana
Chapter 13 – Jnanam
Chapter 15 – Nirmana Moha.. As a Sadhana.
Chapter 16 – Essence of all these values in verse 1, 2, 3.

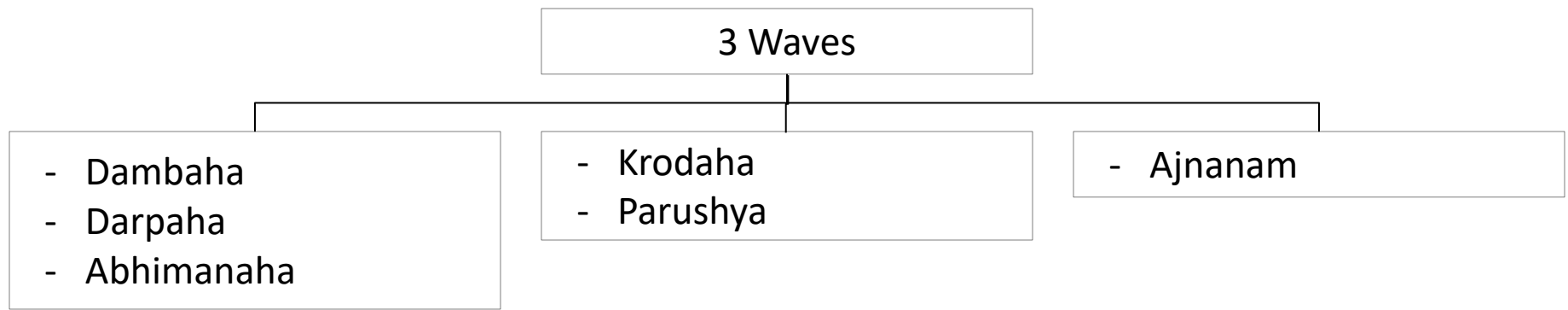
Verse 4 :

दम्भो दर्पोऽभिमानश्च
क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य
पार्थ सम्पदमासुरीम् ॥ १६-४ ॥

dambho darpo'bhimānaśca
krodhaḥ pārūṣyameva ca |
ajñānaṃ cābhijātasya
pārtha sampadamāsurīm ||16 - 4||

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Partha, for a demoniac estate. [Chapter 16 - Verse 4]





I) Dambah :

- Ostentatiousness
- Show off.
- Meditating in such a way that everyone sees you are meditating.
- Tell all friends.
- **Others should be aware how good, how great I am.**
- Show our good face to others.

Example :

- Crane doing Tapas.
- Stands on one leg.
- Beaks closed, eyes looking down.
- Looking for fish
- Others thinking that it is meditating.

Story :

- King not spiritually inclined.
- Queen devoted, went to temples.

Mahatma :

- Don't judge by what you see outside.
- In dream, king was muttering, Krishna, Krishna,...

Mahatma :

- Don't tell him.

King :

- Was told to queen
- Fell dead.
- Was a Goadah Bhakta.

- **Our devotion should be known to our heart.**

- It is a great Virtue.
- Our goodness should not be known even to us.
- Otherwise, we will become egoistic.

Example :

- Saints say – I am the worst than the worst.

Shivananda Lahari :

- Shiva taking himself to be Kami Purusha.
- Lusty person.
- Presenting himself as us and talking to Bhagawan.
- As a teacher, he can't say – you are like that.
- He is saying – I am like that.
- That is their glory and greatness.
- Our spirituality should be our personal connection with Bhagawan.
- Ensure it is personal.
- Dambaha = Show off.
- Dharma Tvajitvam



Hold flag

Bold to say :

- I am great, Dharmavan = Dambah.

II) Darpah :

- Egoistic
- Pride with a cause.

Dambah :

- Without a cause, showing off.
- Darpah – there is cause for the pride.
- **Wealth is there... knowledge is there, powerful connections is there, having pride because of these connections = Darpah.**
- Different shades.

Bhaja Govindam :

मा कुरु धनजनयौवनगर्वं
हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वा लं बुध्वा
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥
(भज गोविन्दं भज गोविन्दं...)

ma kuru dhanajanayauvanagarvam
harati nimesatkalah sarvam ।
mayamayamidamakhilam buddhva
brahmapadam tvam pravisa veditva ॥ 11 ॥
(bhaja govindam bhaja govindam...)

Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Timeloots away all these in a moment. Leaving aside all these, after knowing their illusory nature, realise the state of Brahman and enter into it. (Seek Govinda, Seek Govinda...) [Verse 11]

- Garvam = Darpah.
- Dhana = Wealth.
- Jana = Connections, context Yavvanah = Youthful capacity, energy.

- At 60, I am young man... Garva = pride.
- **Pride always leads to downfall...**
- Stepping over somebody legs.
- **Pride causes Adharma... pushes other person down.**
- **Pride thrives on seeing the others below.**
- When somebody has virtues, you put the person down.
- Pride does that.

III) Atimana / Abhimana :

Darpah	Atimana / Abhimana
<ul style="list-style-type: none"> - Pride - Causes error 	<ul style="list-style-type: none"> - Having a notion of oneness to be far higher. - Not factual understanding of oneself correctly.

- **Exaggerated understanding, glorification, of oneself by oneself not by others.**
- You know little but think you know a lot.
- **You are a good person, but think you are goodness personified.**
- Build a balloon and it will burst.
- Shades of ego = Dambah, Darpaha, Abhimana.

IV) Krodaha Parushya Mevacha :

- Krodaha = Anger, temper

Gurudev :

- **Temper takes you to trouble.**
- **Pride keeps you there.**
- **When anger is there, dealings are Parushya, Harsh.**
- They go together.

- **Person with anger can't talk softly with tenderness.**

- Cha : - Cause of anger – Kama.
- 2nd Group : Kama, Krodha and various effects – pride etc.

3rd wave :

V) Ajnanam :

- Lack of understanding, discrimination between right and wrong, good – bad, duty – non duty, Aviveka, missing.

- **You find expression of Tamas and Rajas in all negative qualities in full measure.**

- Eh Partha, Asurim Sampadim Abhijatasya.

- **Abhijatasya – naturally inclined towards that.**
- **They have a sense of feeling that this is the best way.**

- They are expressions of 3 Gunas of Prakrti – Chapter 14 – Chapter 13 elaboration here.

- **One has to be this, then only there is a value, is the thought process.**
- **If I don't become angry, no work will be done!!**
- If I don't show my power, don't tell who I am, then others will not know.
- Naturally inclined towards that.

- **They are at perfect ease, they are not uncomfortable.**
- Other think, it is foolishness for them.
- This is how, one must live, how one's life should be.
- How one should present oneself.

- **Even if nothing is there, one has to show everything is there.**
- Without anger, nothing achieved.
- Anger should be there.
- This kind of inclination.
- Such a person is said to process Asuri Sampath.

- **Short form, in this verse.**
- **Rest of chapter has elaboration.**

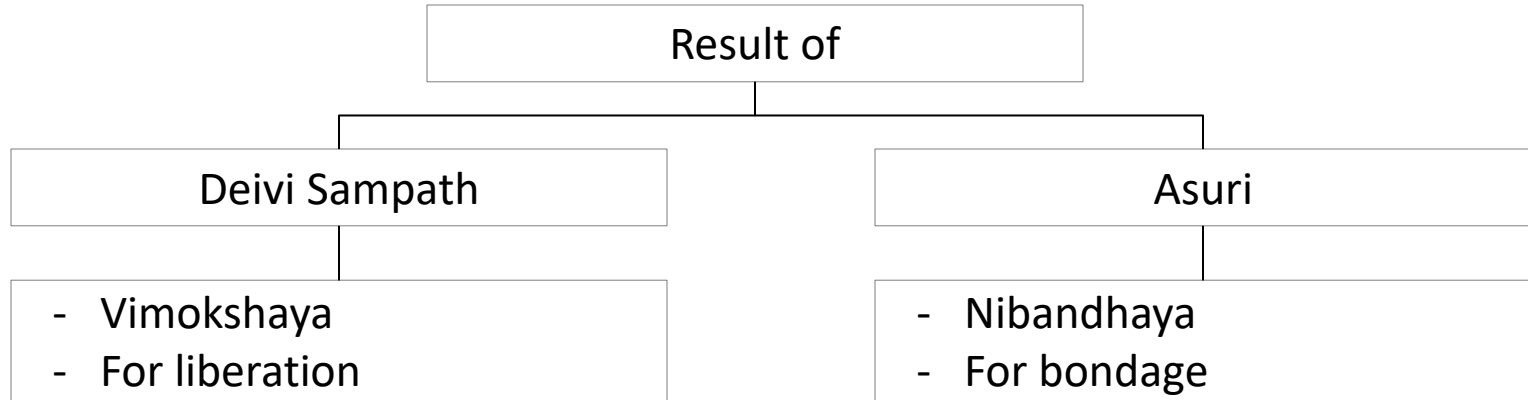
- What is result of Deivi Sampath? Asuri Sampath?

Verse 5 : Important Verse

दैवी सम्पद्धिमोक्षाय
निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्
अभिजातोऽसि पाण्डव ॥१६-५॥

daivī sampadvimokṣāya
nibandhāyasurī matā |
mā śucaḥ sampadaṃ daivīm
abhijāto'si pāṇḍava || 16-5 ||

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]



Ma Shuchaha :

- Don't have any final of concern, doubt, worried, anxious about where you belong to.
- You are a divine person, Arjuna don't have any worry, anxiety, where you belong to...

- Person who is conscious of himself has a concern.
- Where do I belong to?

- **I see all kinds of negativities in me...**

- **Guru hastens to say :**

You have Deivi Sampath, not Asuri Sampath.

Revision :

Verse 5 :

दैवी सम्पद्विमोक्षाय
निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्
अभिजातोऽसि पाण्डव ॥१६-५॥

**daivī sampadvimokṣāya
nibandhāyasurī matā |
mā śucaḥ sampadaṃ daivīm
abhijāto'si pāṇḍava || 16-5 ||**

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]

- Nature of divine and terrible human being.
- What we must cultivate, negate, Nourish, Cherish, is Deivi Sampath remove, destroy Asuri Sampath.
- What is cumulative result?
- What is Achieved?
- Vimokshaya – liberation.



Upanishad :

- Vimuktasya vimuchyate.
- One who is liberated, whole living becomes a serial in Drama, liberated from cycle of birth and death.

Jeevan Mukti :

- Liberation with the equipment's.
- Equipment's can't affect our real nature, after Aparoksha Anubhuti, direct experience happens.
- We don't identity with Body / Mind / Intellect.
- Body / Mind / Intellect will be there till Prarabda, but incapable of affecting you.

Videha Mukti :

- Body, Senses, Pranas, not there.

Ajnani :

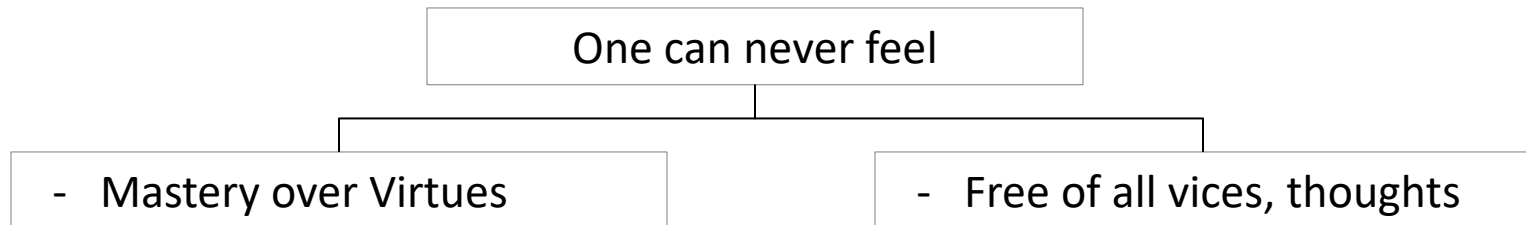
- Body ends, Sukshma + Karana takes future embodiments.
- Samsara = Samyak Sarati non-stop movement.
- We have joy + suffering in every embodiment, package deal.
- Keep acquiring body but can stop acquiring by Atma Jnanam.
- Sthula + Sukshma ends.
- If We want further experiences, desire keeps body alive.

- Individuality does not end.
- Vimoksha = Merging of mind.

Darpah	Atimana / Abhimana
- Liberates	<ul style="list-style-type: none"> - Bandaya – Keeps one in bondage. - Through out life, you can't recognise your real nature and be liberated.

Ni – Bandaga – Nitya Bandaya :

- Bondage continues.
- **Asuri keeps you bound here and here after = Nibandaya.**
- **Deivi Sampath will liberate you here and hereafter = Vimokshaya.**
- Vishesha Moksha, Nitaram Bandha.
- Mata – Determined by entire Vedic tradition, is considered.



- We are all Arjuna... am I in Deivi Sampat or Asuri Sampat.
- Ma Shucha – don't worry.

- **Abhijatasya – you have determination for Deivi Sampat, you are born for Deivi Sampat, your inclination, nature not comfortable with Asuri Sampath.**
- **You want to move forward in Deivi Sampat, you will conquer Asuri Sampat, be confident.**

- Master your mind, negative tendencies will cease, your Sadhana will take you there.
- Bhagawan trusts in us and gives us confidence.
- Infallible trust... Bhagawan blessing us here.
- Arjuna was a beautiful seeker.
- What is completed, where are we going.
- Simhalokanam.. Lion sees are a covered... looks back, forward.
- Method of teaching...

Verse 6 :

द्वौ भूतसर्गौ लोकेऽस्मिन्
दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्तः
आसुरं पार्थ मे शृणु ॥ १६-६ ॥

dvau bhūtasargau loke'smin
daiva āsura eva ca |
daivo vistaraśaḥ proktaḥ
āsuram pārtha mē śṛṇu || 16-6 ||

There are two types of beings in this world, the divine and the demoniacal; the divine have been described at length; hear from me, O Partha, of the demoniacal. [Chapter 16 - Verse 6]

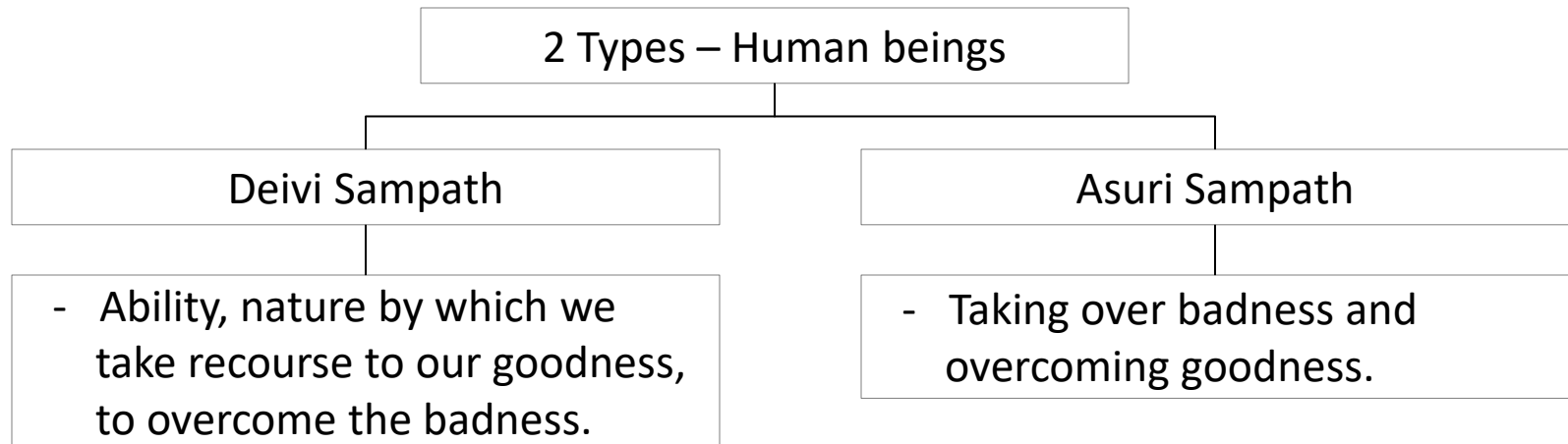
a) Asmin Loke :

- In this Loka that we experience.

b) Dvau Bhutau Sargan :

- Created human beings.

c) Daiva Asura Eva Cha :



- Only 2 possibilities.

d) Deivaha Vistara Proktaha :

- I have explained Deivi Sampath in great detail...
- Chapter 2 – Sthira Pragya Lakshana
- Chapter 12 – Para Bakta Lakshana
- Chapter 13 – Jnana Lakshana
- Chapter 14 – Gunateeta Lakshana
- Chapter 15 – Sadhaka - Sadhaya Lakshana [Chapter 15 – Verse 5]
- Chapter 16 – Verse 1, 2, 3

Gita :

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

nirmānamōhā jitasangadōṣāh
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasaṃjñaiḥ
gacchantyamūḍhāḥ padamavyayaṃ tat || 15-5 ||

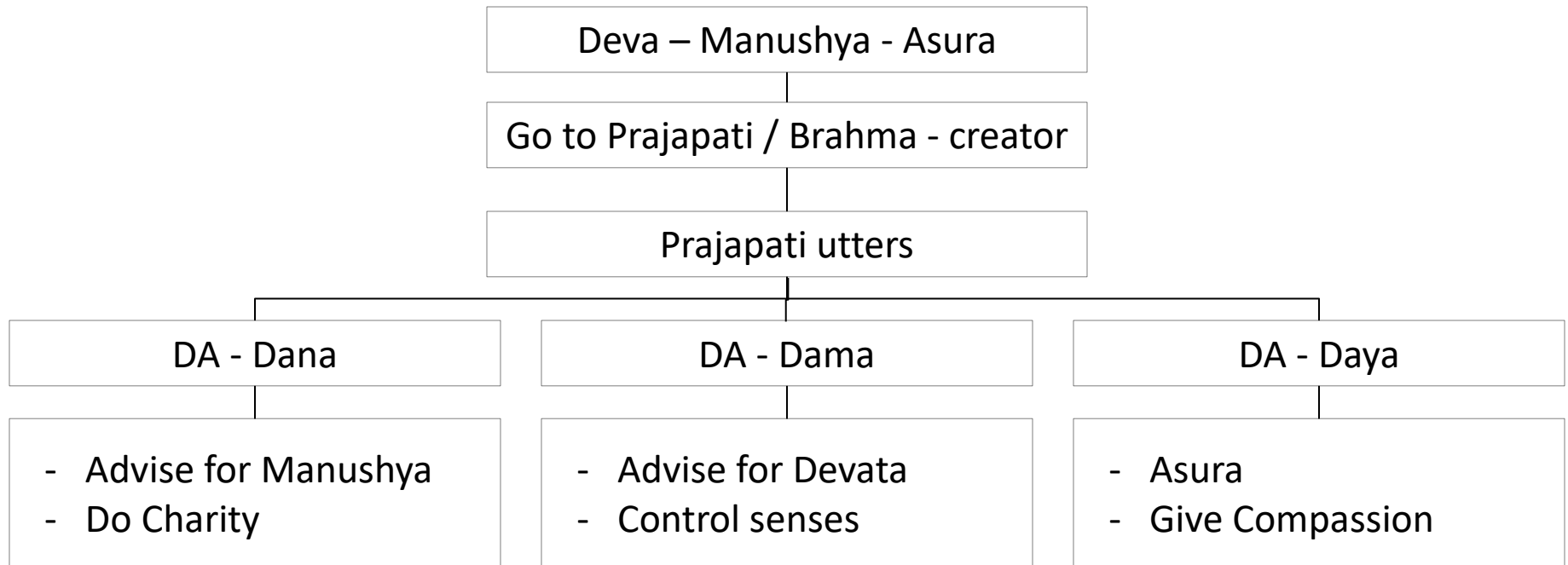
Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

- Does not require any other explanation.

e) Asuram partha Me Srunu :

- Bhagawan takes responsibility to teach.
- Not advising Arjuna to go to a library and read a reference book.
- I will explain, you listen... be ready to hear important thing.

Brihadaranyaka Upanishad :



- Devatas Prone to indulgence, need to control.
- Dana, Damah, Daya.... 3 highest Virtues we need to practice.
- Tadetat Eva Esha Deivi Vak Anuvadati Sthanai ipnu (Thunder)



Dana, Damah, Daya = thunder, speech of heavens

- Da... Da... Da.... Tad Etat Trayam Siksheta
- Please understand, these 3 + practice.
- If 3 you follow – Dana, Damah, Daya then Deivi Sampath.
- Please listen to 3 waves of Asuri Sampat – Verse 4.

दम्भो दर्पोऽभिमानश्च
क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य
पार्थ सम्पदमासुरीम् ॥ १६-४ ॥

**dambho darpo'bhimānaśca
krodhaḥ pārūṣyameva ca |
ajñānaṃ cābhijātasya
pārtha sampadamāsurīm ||16 - 4||**

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Partha, for a demoniac estate. [Chapter 16 - Verse 4]



Verse 7 – 18 : (12 Verses)

- Now Agyanam taken...
- Dramatic version, to see word picture in us... traces of Asuri Sampath.. Will be more.
- Power of goodness is strong.

5 Pandavas

Conquered 100 with grace
of the Lord

Karuavas - 100

Defeated

- Ma Shucha... blessed us... wage the war, see your heart and conquer.

Verse 7 :

प्रवृत्तिं च निवृत्तिं च
जना न विदुरासुराः ।
न शौचं नापि चाचारः
न सत्यं तेषु विद्यते ॥ १६-७ ॥

pravṛttiṃ ca nivṛttiṃ ca
janā na vidurāsurāḥ |
na śaucaṃ nāpi cācārah
na satyaṃ teṣu vidyate || 16 - 7 ||

The demoniac know not what to do and what to refrain from; neither purity, nor right conduct, nor truth is found in them. [Chapter 16 - Verse 7]

a) Asura Jana :

- Those who governed by vices, negativities, comfortable in ignoble life, no regrets. 2910

b) Pravrittim Cha – Nivrittimcha Na Vidhu :

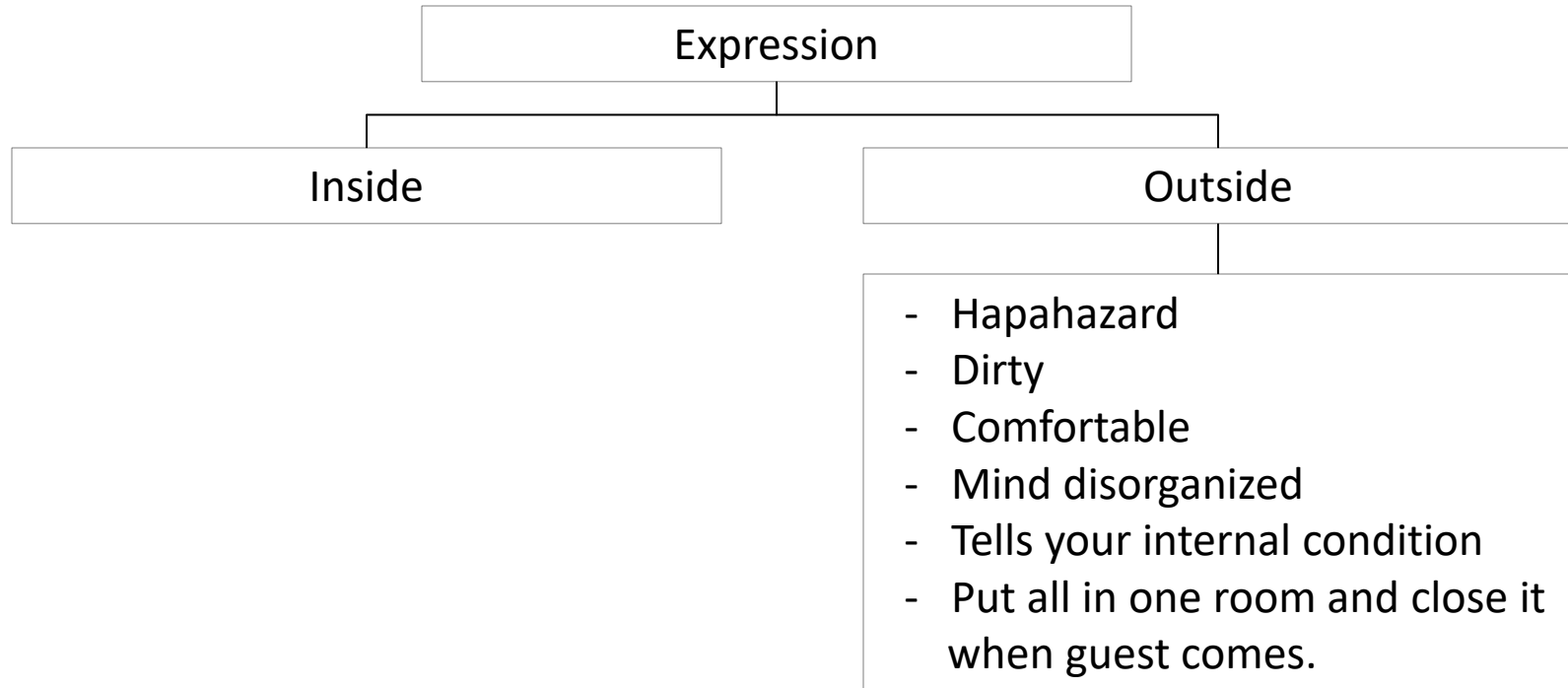
Pravritti	Nivritti
- What ought to be done, Dharma	- What ought not to be done, desist - Adharma

- They are Ajnanis, not able to differentiate Pravritti and Nivritti Margas, Dharma – Adharma.
- Adharma looks fine, Dharma not so great.
- This is the problem.
- **Cha** : Statements which talk about Dharma, Vidhi Vakyam, enjoin us to do right.
- **Nisheda** : Statement of Shastra from which you should desist, Adharma.
- They have no comprehension of Dharma / Adharma, Vidhi – Nisheda Vakyams.
- They have no value for these, call them humbak.

c) Na Shaucham Na Api Acharaha, Na Satyam Vidyate :

- In their life, you don't find Shaucham, Achara, Satyam.
- What you know, you express in your life.
- Expression of what you know within = Achara.
- Bring knowledge to walk (Char) action.

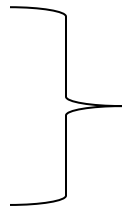
- Everything lacking, especially Shaucham, purity of intentions, purity of thought.



- Cleanliness is inner organization of the mind.

External is only an expression of internal Mind.

- If you keep inside only, what you want, externally also you will keep what you need.
- Shaucham : Mind
- Achara : Action, Body
- Satyam : Speech
- Through Deha, Manah, Vak, we express in the outer world.



Trividha Karana

- None is fine for them.
- Achara – Talking, cleanliness comprehension
- Shaucham and Satyam.
- They have no understanding of right, wrong.
- For them, anything is right, as long as they get what they want.

- **End justifies means, get that... means ok.**

- No right goal, right means.
- How does this continue?
- What is their mind set?
- How total ignorance?
- Thinking has gone astray.

Verse 8 :

असत्यमप्रतिष्ठं ते
जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं
किमन्यत्कामहेतुकम् ॥१६-८॥

asatyamapratishṭhaṃ te
jagadāhuranīśvaram |
aparasparasambhūtaṃ
kimanyatkāmahaitukam || 16 - 8 ||

They say, 'The universe is without truth, without (Moral) basis, without god; not brought about by any regular causal sequence, with lust for its cause; what else? [Chapter 16 - Verse 8]

- a) Asatyam
- b) Apratishtam
- c) Anishvaram
- d) JagatAhuhu

They Consider world like this

- How do they understand world.

e) Aparasparam Sambutam, Kama Heitu Kam :

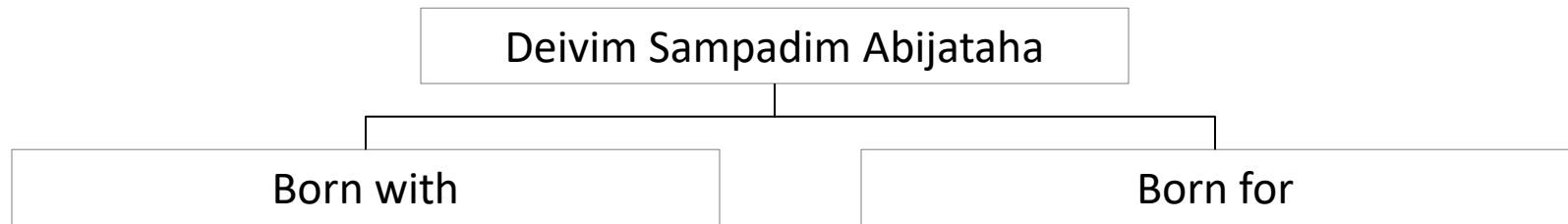
- Why God, Dharma here.
- What is their internal thinking?
- If we have traces of these in our mind, we have to carefully avoid – Asuri Sampat.
- Notions, habits, styles, thoughts – drop.
- Very important chapter to put into practice, nothing technical here.

Lecture 6

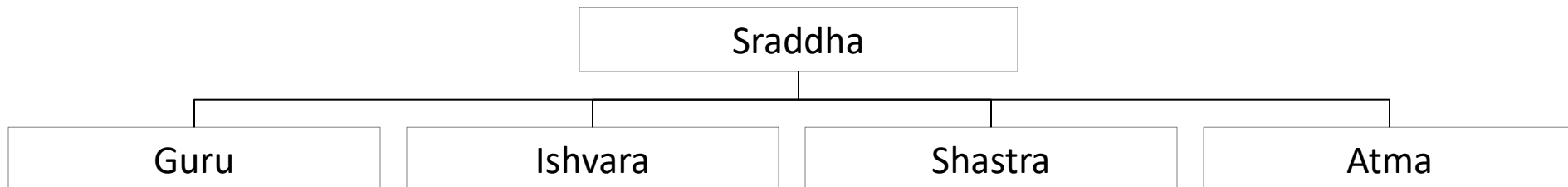
Revision : Verse 5



- Abiding in Atma Sakshatkara Vritti... one becomes Jeevan Mukta... at fall of body, one does not take any more embodiments (Videha Mukti).
- Deivi Sampat in steps leads one to liberation.
- Nibandaya Asuri Mata.
- **Asuri Sampat** : Keeps you bound in this life and next life, for ever.
- Let us not be anxious where we belong to.

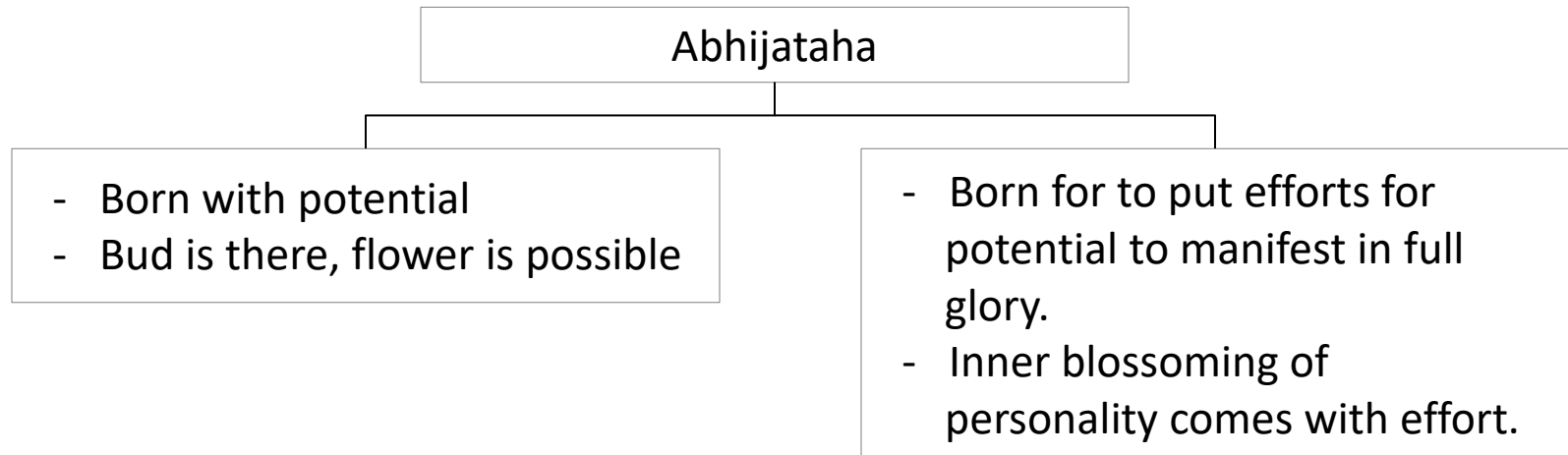


- Abhilakshya Jataha.
- Keeping that as your Goal.. You are born.
- Born with desire, tend towards that.
- We are born for Deivi Sampat, we should put efforts in that direction, we will be able to accomplish, we will also reach Moksha.



- Self confidence that one will achieve success.

- Bhagawan gives us self confidence.
- Makes us Work with greater confidence.
- **We can (Ma Shuchaha – Guru telling – we have potential)... we must... (Put effort, action).**
- Gives confidence.. Good book for Sadhana – read daily one chapter.
- **Efficiency is capacity to bring proficiency to expression.**



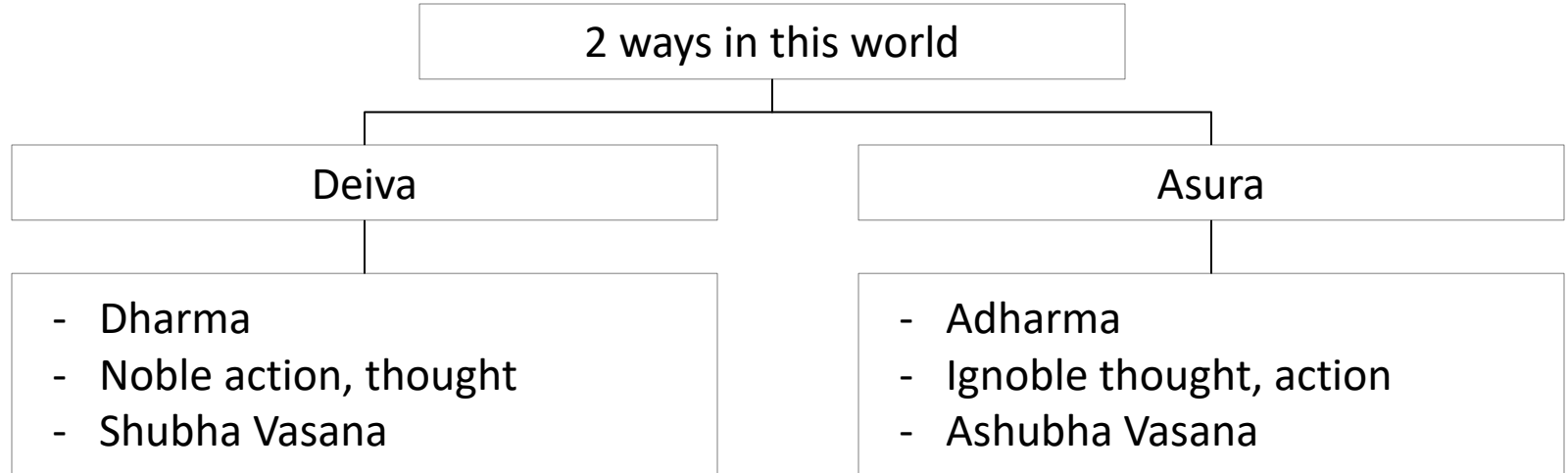
- Abhijatosi Pandava.
- Don't say I am in the middle, neither Deivi or Asuri...
- Have to go in one direction.

Verse 6 :

द्वौ भूतसर्गौ लोकेऽस्मिन्
दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्तः
आसुरं पार्थ मे शृणु ॥ १६-६ ॥

dvau bhūtasargau loke'smin
daiva āsura eva ca |
daivo vistaraśaḥ proktaḥ
āsuram pārtha mē śṛṇu || 16-6 ||

There are two types of beings in this world, the divine and the demoniacal; the divine have been described at length; hear from me, O Partha, of the demoniacal. [Chapter 16 - Verse 6]



- Lot of space given in Chapter 16 for Asuri Sampath.

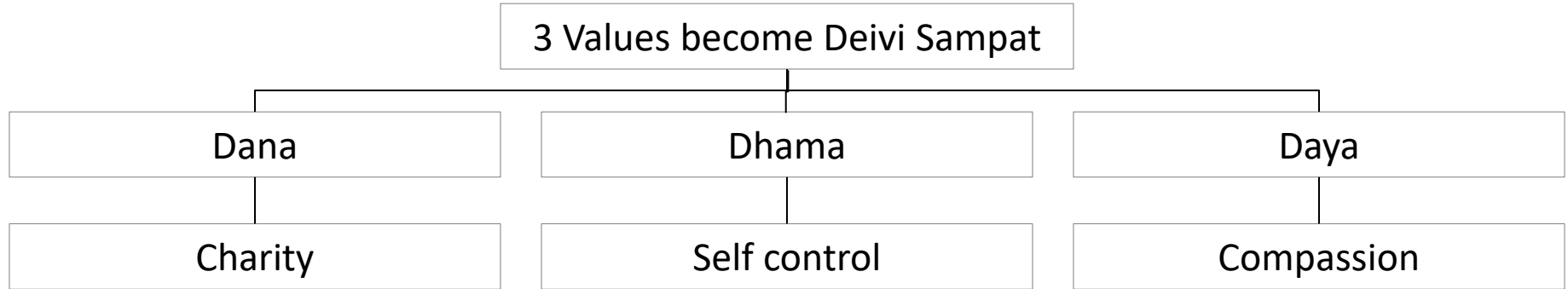
- **Do self introspection, will have capacity to work on it.**

Verse 7 :

प्रवृत्तिं च निवृत्तिं च
जना न विदुरासुराः ।
न शौचं नापि चाचारः
न सत्यं तेषु विद्यते ॥ १६-७ ॥

pravṛttiṃ ca nivṛttiṃ ca
janā na vidurāsurāḥ |
na śaucaṃ nāpi cācārah
na satyaṃ teṣu vidyate || 16 - 7 ||

The demoniac know not what to do and what to refrain from; neither purity, nor right conduct, nor truth is found in them. [Chapter 16 - Verse 7]



- Mind are totally off track.
- Tamas has brought the vision.
- What is Dharma / Adharma, right – wrong confusion exists.
- Then everything goes wrong.

Shastra Vidhi	Pravritti
Injunctions of Shastra	Dharma

Taittiriya Upanishad :

वेदमनूच्याचार्यो'न्तेवामिनमनुशास्ति
सत्यं वद । धर्मं चर स्वाध्यायान्मा
प्रमदः । आचार्याय प्रियं धनमाहृत्य
प्रजातन्तुं मा व्यवच्छेत्सीः ।
सत्यान्न प्रमदितव्यम् ।
धर्मान्न प्रमदितव्यम् । कुशलान्न
प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।
स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

vedamanūcyācāryo'ntevāminamanuśāsti
satyaṃ vada | dharmaṃ cara svādhyāyānmā
pramadaḥ | ācāryāya priyaṃ dhanamāhṛtya
prajātantuṃ mā vyavacchetsiḥ |
satyānna pramaditavyam |
dharmānna pramaditavyam | kuśalānna
pramaditavyam | bhūtyai na pramaditavyam |
svādhyāyapracanābhyāṃ na pramaditavyam || 1 ||

Having taught the Vedas, the preceptor enjoins the pupils 'speak the truth, do your duty, never swerve from the study of the Vedas, do not cut off the line of descendants in your family, after giving the preceptor the fee he desires;. Never err from truth, never fall from duty, never overlook your own welfare, never neglect your prosperity and never neglect the study and the propagation of the Vedas'. [1 - 11 - 1]

देवपितृकार्याभ्यां न प्रमदितव्यम्
मातृदेवो भव । पितृदेवो भव ।
आचार्यदेवो भव । अतिथिदेवो भव ॥ २ ॥

devapitṛkāryābhyāṃ na pramaditavyam
mātr̥devo bhava | pitṛdevo bhava |
ācāryadevo bhava | atithidevo bhava || 2 ||

Never swerve from your duties towards gods and towards the departed 'Souls' (Manes). May the mother be, to thee, a god. May the father be, to thee, a god. May the preceptor be, to thee, a god. May the guest be, to thee, a god. [1 - 11 - 2]

- All injunction of truth...
- Speak the truth, walk the path of righteousness.
- Let all guide you...

Nisheda :

- Injunctions
- Dealing with Adharma

Asuri Sampat :

I) No Shaucham – No Mental purity

II) Na Cha Achara – No physical expression of what is right.

III) Tongue blessed with lies, to hide wrong done.

- Why is Shastra, even though teaching readily available.. Still not followed.
- Non appreciation exists because.....

Verse 8 :

असत्यमप्रतिष्ठं ते
जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं
किमन्यत्कामहैतुकम् ॥१६-८॥

asatyamapratishṭhaṃ te
jagadāhuranīśvaram |
aparasparasambhūtaṃ
kimanyatkāmahaitukam || 16 - 8 ||

They say, 'The universe is without truth, without (Moral) basis, without god; not brought about by any regular causal sequence, with lust for its cause; what else? [Chapter 16 - Verse 8] 2921

- Shastra and teachings do not have appreciation.
- Doesn't touch them, remain like lotus leaf in water.
- Untouched by Shastra.
- Why?

a) Asatyam Jagatu :

- Satyam = Validity, Pramanyam
- Asatyam Jagatu – No validity w.r.t. Shastra guiding this world.
- This Jagat has no valid principles guiding it.
- Abadita, Always true, ever true.
- Explains eternal truths, always valid, abadita Tatwa explained by Shastra.
- That they don't accept.
- Veda is highest Shastra.
- Explaining Veda is Smruti.
- Explaining the Sruti and Smruti is Purana and Itihasa.
- Itihasa : Ramayana, Mahabharatha.
- 18 Puranas, 18 Upa Puranas.
- Vedas – condensed portion.
- Gita is Smruti explaining Veda.

- For more explanation of Dharma in various contours, go to Ramayana.
- For more elaboration, Vistara, go to Puranas, right – wrong.
- How Sri Krishna looks at a situation, how does he Advise Arjuna?
- How Draupadi manages?
- What did Kunti do?
- Druvas mother – Suniti...
- Prahlad explains supreme Dharma.
- How Dharma expresses?
- Understand Vedantha with Itihasa and Puranas.
- Asatyam : Literature meaningless.

b) Apratishtam Jagatu :

- **With Dharma and Adharma, structure of life established.**

Dharma	Adharma
Punya	Papa
Leads to Sukham	Leads to Dukham

- Joy and sorrow experienced in life have Pratishta, established on Dharma – Adharma.
- This Asuras don't accept.

- Shashtra's teachings gone.
- Land yourself in trouble.
- **Ishvara, Sarva Lokashya Chakshu, eye of the world, Sarva Antaryami, he is aware of every thought, action, you will have to pay for it.**

c) Anishvaram Jagatu :

- Ordainer of the world, Ishvara gone.
- What is their philosophy?

d) Aparaspara Sambutam Jagatu :

- How is the world?

Para	Apara
This person	That person
Male / Man, cat	Female / Women, cat

Join and world is born, baby cat

- No other world...

e) Kimanyat Kama Haitukam :

- Other than this lust between man and women bringing them together, nothing else is there.
- Their thinking is very superficial.
- Don't have clarity about how life works.
- In this way, they take away Charvaka, Lokayati Drishti.
- Body is self, world – automatic.
- Nothing beyond what we see.
- Eat and be merry.

Verse 9 :

एतां दृष्टिमवष्टभ्य
नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः
क्षयाय जगतोऽहिताः ॥ १६-९ ॥

etāṃ dr̥ṣṭimavaṣṭabhya
naṣṭātmāno'lpabuddhayaḥ ।
prabhavantyugrakarmāṇaḥ
kṣayāya jagato'hitāḥ ॥ 16 - 9 ॥

Holding this view, these ruined souls of small intellect and fierce deeds come forth as the enemies of the world for its destruction. [Chapter 16 - Verse 9]

a) Etam Drishtim Avashtabya :

- Materialistic, hedonistic teaching.

b) Alpa Buddayaha :

- Small mind, intelligence can't comprehend subtle things.
- I live life of enjoyment.
- Other than body, mind existing, mind is in brain.
- There is a soul, that takes another body.
- How can you be the body?
- You are knowing the body.

- **What you know is different from you the knower.**
- **How inert world – without a conscious factor governing it?**

- Inert can't function by itself.
- These are complicating simple life.
- Very small thinking, can't go beyond superficial.
- Therefore, narrow, basic childish vision.

c) Nashta Atmanaha :

- Destroyed themselves.
- Human embodiment has higher purpose.
- Deha Pararthoshyam, body meant for higher accomplishments.
- They loose whole life.

- **Human embodiment in Karma Bhumi is for greater happiness.**

- Future course destroyed, lost themselves.

d) Ahitaha Jagataha :

- Like enemies of the world.
- Hita – Do good
- Ahita – Horrible.

e) Kshayaya Prabhavanti :

- Lead their lives only for destruction of others.
- Destroy themselves and the world because of their Alpa Buddhi.
- What is their future.
- Prabhavanti Ugra Karmanaha – born as creatures who are wild, snakes, scorpion, vultures they are born to cause pain for others...
- Life is and life ends.

- **3 waves :**

- **Dambah, Abhimana, Madah.**
- **Krodha – Kama**
- **Ignorance.**

- Ignorance – Root of everything, hence Bhagawan takes that first.
- Now he takes other 2 waves.

Verse 10 :

काममाश्रित्य दुष्पूरं
दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्राहान्
प्रवर्तन्तेऽशुचिव्रताः ॥१६-१०॥

kāmamāśritya duṣpūraṃ
dambhamānamadānvitāḥ |
mohādgṛhītvā'sadgrāhān
pravartante'śucivratāḥ || 16 - 10 ||

Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolves. [Chapter 16 - Verse 10]

a) Kamam Dushpooram Ashritya :

- Desire for pleasure, to fulfill that is difficult.
- World under my umbrella, impossible desires, of Hitler, Ravana.
- Become corporate king...
- Children ask for impossible, I want the moon, want to put elephant in a bucket...
- How do they feel they can achieve it?

b) Dambah, Mandha, Madhan Vithaha :

- Dambah – feel everything under my control, show off.
- Mana – overthinking of one's greatness.

- Madha – pride, Rajas...
- Poofed with negative emotions, makes a person wild, vicious, workaholic, selfish.

c) Mohat Asat Grahan Militva :

- Mohat Grihitva – Because of ignorance, delusion, Aviveka, powered by ignorance, Tamas, and filled with Tamas.
- Rajas – Tamas depowered life.

d) Asat Grihitva :

- Leads false life.

e) Ashuchi Vritaha Pravartante :

- Take recourse to Shastra.
- Vrata – Spiritual disciplines – mantra Vadi – Ashuchi, black magic person.
- Make a doll, heart, liver, lung problem...
- Take it on Amavasa, no moon day, chant mantra...
- Worship, disciplines ignoble.
- No peace, nonstop worry, anxiety.

Verse 11 :

चिन्तामपरिमेयां च
प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा
एतावदिति निश्चिताः ॥१६-११॥

cintāmaparimeyāṃ ca
pralayāntāmupāśritāḥ |
kāmapabhogaparamā
etāvaditi niścitāḥ || 16 - 11 ||

Giving themselves over to immeasurable cares ending only with death, regarding gratification of lust as their highest aim, and feeling sure that, that is all (That matters)
[Chapter 16 - Verse 11]

a) Chintam Apari Meyam Cha :

- Not only Kama Ashrita Dushpoorvam, Mohat Grihitvat Asat Grahaha.
- Not only taking recourse to desires which can't be fulfilled, holding to evil goals.
- Worry, vicious, wants, Apari Meyam – limitless Anxieties, worries, mind boiling, take medicine to work continuously.
- Chinta = Holding on to worry, own happiness, anxiety.

b) Pralayanta :

- Upto death worry, anxiety, can't die in peace.
- Electricity bill high...

c) Kama Upa Bhoga Parama :

- Objects of desire.. Goal only to enjoy objects.
- Only Artha – required for Kama.
- Upabhoga – only Bhoga – Kama, Artha.
- No Dharma for future embodiment, purification of Mind, or for Moksha.

d) Etavadita Nishchitaha :

- Their mind is like that.
- Their conviction – Etavad what is seen (Drishta) alone truth, no Dharma – Adharma.
- No more embodiment.
- Mind can get rid of Samsara... don't listen..
- Convinced this is the only life, enjoy in full.
- Yavat Jeevam, Sukham Jeevam
Pranam Krutva, Rinam Bibheti
- As long as you are there, borrow and enjoy, roll in Ghee, drink, body anyway goes to Ashes, no rebirth...
- Chaitanya Visishta Kayaha Purushaha.

Sutra No. 1 :

- Self = Human being = Body with sentiency.

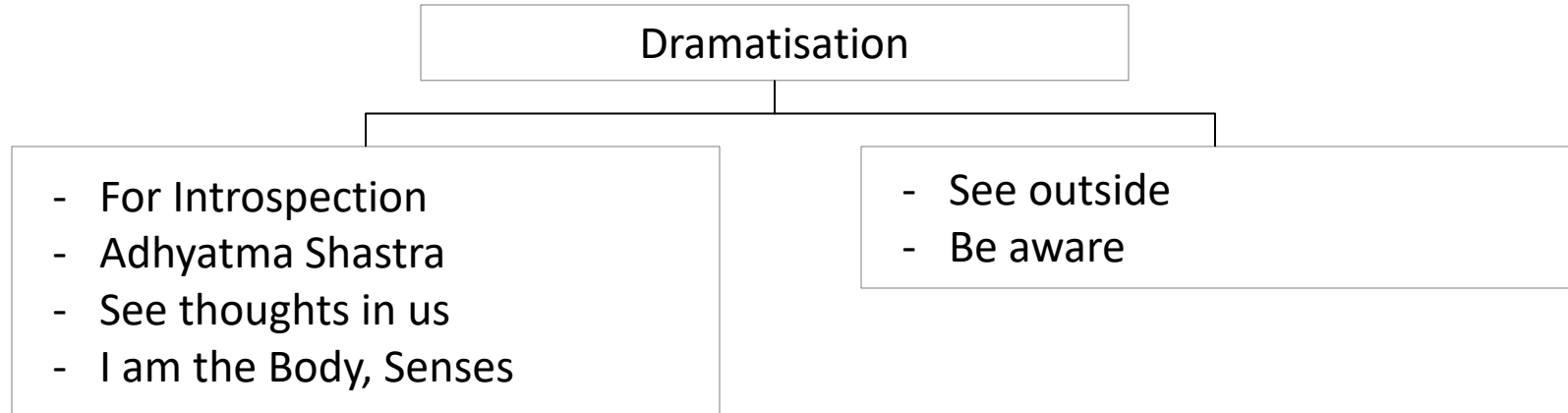
- What is goal of life?
 - Fulfilling desire alone, goal of life.
- With 2 sutras live life
 - No Atato Brahma Jingyasa...

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।	Athato Brahmajijnasa ।
Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]	
जन्माद्यस्य यतः ।	Janmadyasya yatah ।
That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – I – 2]	
शास्त्रयोनित्वात् ।	Sastrayonitvat ।
(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I – I – 3]	
तत्तु समन्वयात् ।	Tattu Samanvayat ।
But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]	



- How Asuras think... 3 verses... 12, 13, 14.



- Paints word picture, subtlest of all arts.
- To paint picture require white, plain stationary canvas.
- Painting is in our Chapalam minds, restless...
- Here mind canvas, dirty and restless.
- See how Vedavyasa is painting word pictures in our minds.

Lecture 7

Asuri Sampath :

- Negative tendencies become powerful in ones life and sway us in directions which are painful for ourselves and others with painful destinies.
- **They don't have guiding principles in life – Dharma – to be done, Adharma – want to desist from.**
- **Intelligence gone in wrong direction, if we don't have principles in life.**
- **We will be taken for a ride by our own mind.**
- **No guiding principles for them.**

Verse 8 :

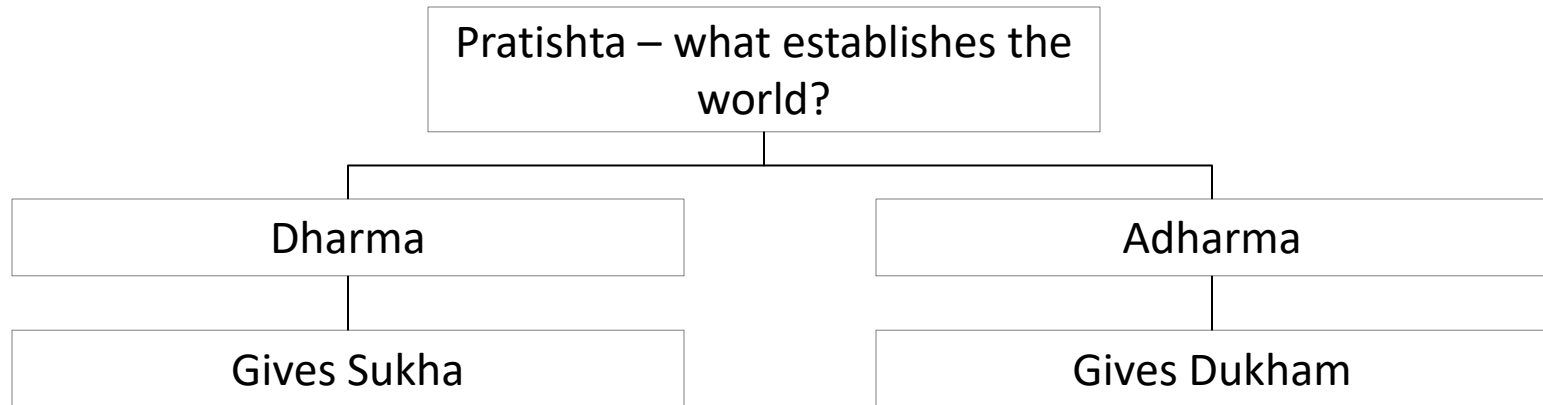
असत्यमप्रतिष्ठं ते
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अपरस्परसम्भूतं
किमन्यत्कामहैतुकम् ॥१६-८॥

asatyamapraṭiṣṭhaṃ te
jagadāhuranīśvaram |
aparasparasambhūtaṃ
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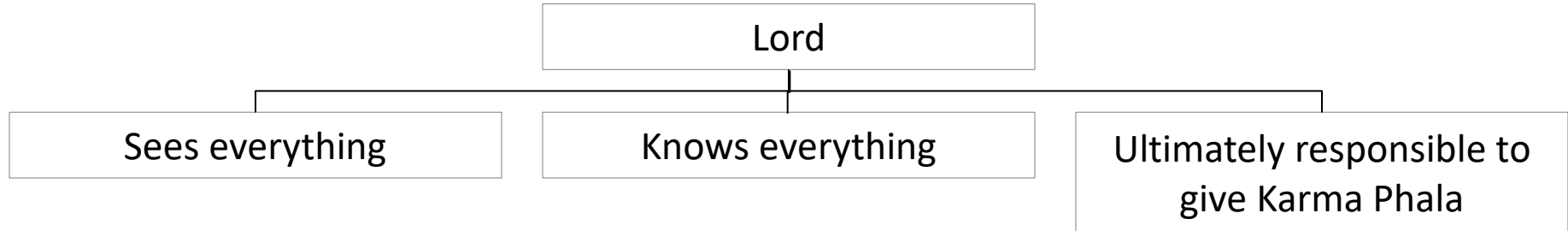
They say, 'The universe is without truth, without (Moral) basis, without god; not brought about by any regular causal sequence, with lust for its cause; what else? [Chapter 16 - Verse 8]

- Asatyam – not considering treatises which give clarity on Dharma – Adharma.

- Apramanikam – not valid.
- Apratishtam – Disregard to Dharma – Adharma.



- Basic principles not affected by them.



- Anishvara – Abstract for them.
- World has no logic of existence.
- Aparaspava Sambutam – World comes because of male – female coming together.
- No earlier life, we bearing results of earlier and present life.
- It just happens.

- Other than Kama, Lust...
- Kimanyath Kama Heitukam?
- Thinking, superficial, negative, illogical.
- Etam Drishti Avastabya – holding wrong hedonistic, materialistic vision, narrow thinking, small, superficial not deep thinking.
- Horrible actions, don't grow.
- Pervades all life, horrendous actions, presence is enemical to all, selfish, ignoble.

- **All mistakes in thoughts.**

- How Kama, Dambah, Moha rule their life.
- Negative thinking, selfish, evil goals... have no spirituality.. Go to temple.. Ashuchi Vrata.... To destroy others...
- Kama Marga.. Drink... smoke... do business.. In Gangotri...
- Verse 12, 13, 14 → one topic.

Verse 12 :

आशापाशशतैर्बद्धाः
कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थम्
अन्यायेनार्थसञ्चयान् ॥ १६-१२ ॥

āśāpāśaśatairbaddhāḥ
kāmakrodhaparāyaṇāḥ |
īhante kāmabhogārtham
anyāyenārthasañcayān || 16 - 12 ||

Bound by a hundred ties of hope, given to lust and anger, they do strive to obtain, by unlawful means, hoards of wealth for sensual enjoyments. [Chapter 16 - Verse 12]

a) Asha Pasha Shatair Baddhah :

- Shatir = 100's – countless
- Baddah = Bound, they feel they are free, forget that they are bound by themselves.
- Asha = Wild, terrible vicious hopes, can do anything hence we feel we are free.
- **Fact : Bound by our own minds, not from outside.**
- **Mind governs our lives.**
- Mind not available for suggestion, mind is controlling you.
- **Mind is vehicle, instrument.**
- **With vehicle, we do our things.**
- Car tells you where to go, you can't tell car where to go...

Example :

- Bicycle.. Cycle goes to hit the car... naturally it goes... vehicles govern...
- If mike starts speaking...
- **Seekers feel they are free with wealth, possessions but they are terribly bound by their minds.**

b) Pasha :

- Ropes, chained by own mind.

c) Kama Krodha Parayanah :

- They have taken goodness in desire and anger.
- Normally, we take refuge in goodness, compassion, love, truth...
- Kama = Lust, Animalistic emotions.
- Krodha – when you don't get what you want, anger erupts, volcanic rage.
- It takes over them.

They say :

- “Don't play with me, I wont know what I will be doing...”

d) Kama Bogartham :

- Not for Dharma, noble pursuit but for fulfilling their desires, selfishness.
- Through wealth, Dharma – Moksha, you can go to Kama.

- They strive for wealth, all wealth for own family pleasure.
- Sometimes for own pleasure, family also instrument.

e) Artha Sanchayan :

- Artha = Wealth.
- Sanchayan = Great amount of wealth for Kama Bhogartham not Dharma.
- Bhoga = Enjoy – Kama = Objects of desire.
- For objects of desire, they have collected lot of wealth.
- Sanchayan : Have much wealth but still not satisfied.
- Have wealth for some generations, want more..

13th Verse :

- How they are Kama Parayanaha?

14th Verse :

- How they are Krodha Parayanaha?

Verse 13 :

इदमद्य मया लब्धमि
मं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे
भविष्यति पुनर्धनम् ॥१६-१३॥

idamadya mayā labdham
imaṃ prāpsyē manoratham |
idamastīdamapi me
bhaviṣyati punardhanam || 16 - 13 ||

“This has today been gained by me, this desire I shall obtain, this is mine, and this wealth shall also be mine in future” [Chapter 16 - Verse 13]

- How they are pressurized by desire?
- How mind goes?

a) Ida Madya Maya Labdham :

- I got what I wanted today, not easy to get...

b) Imam Prapsye Manoratham :

- I can get whatever my mind thinks.
- Faint desire also, I will be able to fulfill.
- Anything possible to achieve... fast.

c) Idam Asti :

- I have this much wealth.

d) Idam Api Punar Dhanam Mey Bavishyati :

- Some wealth will come.
- Keep watching, my ideas well placed.
- All properly planned out.
- I am going to eat you also.
- What about Krodha?

Verse 14 :

असौ मया हतः शत्रुः
हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी
सिद्धोऽहं बलवान्सुखी ॥१६-१४॥

asau mayā hataḥ śatruḥ
haniṣye cāparānapi |
īśvaro'hamahaṃ bhogī
siddho'haṃ balavān sukhī ||16 - 14 ||

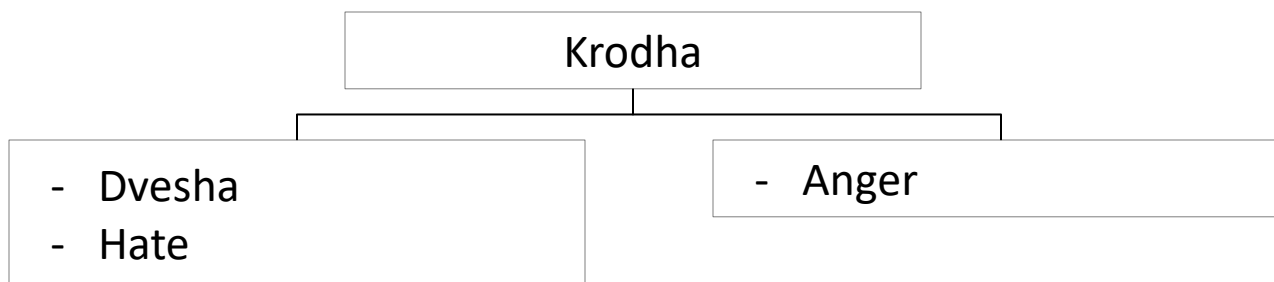
“that enemy has been slain by me and others also shall I destroy, I am the lord, I am the enjoyer, I am perfect, powerful and happy”. [Chapter 16 - Verse 14]

a) Asou Maya Hathaha :

- Non conquerable by anyone, I have finished my enemy.

b) Aparanapi Hanishye :

- Chota Mota fellows also I have finished up...
- How confidently you can say...?



- I am great.

c) Ishvaroham :

- I am Ishvara – Brahma, Vishnu, Shiva come for my blessings.
- I am great.
- Don't think I am human being.
- I have extra talents.

d) Aham Bhogi :

- I am endowed with all capabilities for accomplishing my I wants.

e) Siddoham :

- I am already accomplished.
- I have all power – political, money power... balavan.
- Inherrently, naturally, I am man of great capacity.
- Naturally Sukhi...
- If you want to be happy... join with me, be part of my plans and little bit, I will share with you...
- You are one of the beings...
- I am the best... verse 15, 16.

Verse 15 :

आढ्योऽभिजनवानस्मि
कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य
इत्यज्ञानविमोहिताः ॥ १६-१५ ॥

āḍhyo'bhijanavānasmi
ko'nyosti sadṛśo mayā |
yakṣye dāsyāmi modiṣya
ityajñānavimohitāḥ || 16 - 15 ||

“ I am rich and well-born; who else is equal to me?’ - ‘I will give (alms, money), I will rejoice”.
Thus are they deluded by ignorance. [Chapter 16 - Verse 15]

a) Adhyaha :

- I am so rich, can't count how much is there, my riches grow every second.
- Super wealthy.

b) Abhijanavan :

- Belong to powerful, noble, great family.
- I have contacts, no one can touch me.

c) Konyosti Sadrusham Mayaha :

- Who is like me in the family?
- Who is equal to me?
- Nobody like me...
- Wealth, power of people... I am great.

d) Yakshye :

- Temple I constructed, every pillar, only my name will be there.
- In tubelight, my name...
- Yagas – I have done...
- All spiritual activities, Yagas, Pujas.

e) Dasyami :

- Beggars in the street, I give lunch, Briyani, they all take my name.
- I give all kinds of people.

f) Modhishye :

- I enjoy parties...
- Spiritually I enjoy...

g) Ajnanena Mohitaha :

- Even spirituality is ignorance only.
- Avivekena, deluded, Phd in delusion.
- Vividham Moham, Moham is Parampara.. Every second delusion, they think they are spiritual...

Verse 16 :

अनेकचित्तविभ्रान्ताः
मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु
पतन्ति नरकेऽशुचौ ॥ १६-१६ ॥

anekacittavibhrāntāḥ
mohajālasamāvṛtāḥ |
prasaktāḥ kāmabhogēṣu
patanti narake'sucau || 16 - 16 ||

Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell. [Chapter 16 - Verse 16]

a) Aneka chitta Vibrantaha :

- Many kinds of foolish thoughts they have, Viseshena Brantaha.
- They think they are free.

b) Moha Jaala Samavrutaha :

- Beautiful expressions.
- Avrutaha = Covered.
- Fully covered, in every side, locked in the net of delusion.
- Fish, Bird in net, can't fly, can't move.
- Fish thinks it is happy in delusion and gets stuck up.

c) Pasaktaha – Kama bhogeshu :

- Very much attached, continuously fully, devoted to Kama Bhoga – pleasure.
- For pleasure ready to do anything, nothing off limits.

d) Patanti Narake Ashuchan :

- They will fall in despicable way.
- Too much washing required.
- This mind can't help.
- Petrol wash, dry clean wash, need deep clean wash with hot oil...
- How can you say this, they have done Dana, Puja, Noble things done.
- Do you think really they have done worship?

Verse 17 :

आत्मसम्भाविताः स्तब्धाः
धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते
दम्भेनाविधिपूर्वकम् ॥ १६-१७ ॥

ātmasambhāvitāḥ stabdhāḥ
dhanamānamadānvitāḥ |
yajante nāmayajñaiste
dambhenāvidhipūrvakam || 16 - 17 ||

Self-conceited, stubborn, filled with pride and drunk with wealth, they perform sacrifices in name (Only) out of ostentation, contrary to scriptural ordinance. [Chapter 16 - Verse 17]

a) Atma Sambavitaha :

- By themselves they glorify themselves.
- Not open to criticism.
- Others have to chant Ashtotara, Sahasra Namavalli... Stuti.. From morning.

b) Stabdaha :

- Cannot expect ounce of humility.
- No reverence for anybody.
- If you have a problem and respect somebody then they can guide you...
- They have respect only for themselves.

- Not open for any advice, stabdaha.
- Absolutely arrogant.

c) Dhana Manam Madanvitaha :

- Dhana – wealth – pride
- Mana – self glorification.
- Madanvitaha – cause pain hurt to others.
- With this kind of attitude, Yagya, yaga, Tapas... not really practiced.

d) Yajnate Nama Yagnaihi te :

- Tey, they perform Yaga, worship.
- Nama Yajnaihi – for names sake.
- Called worship but for fame, name in the Advertisement...
- Show off!
- They perform only for names sake, to get the glory.
- “Soma Yaji” – done Ashwa megha yaga.. After Yudhishtira, I did...

e) Dambena :

- Ostentatious, to tell how great they are.

f) Avidhi Nama Purvakam :

- Yagya – Name sake, no Vidhi, not done in perfect way.
- Dakshina – big Argument, fight externally, Bahiranga Sadhana, spiritual practices, Yagya, Dana, Tapah, Karma Yoga.
- None actually there, even if its there, its for name sake.
- **Spiritual practices are meant to bring inner purity.**
- External activity has gone amiss, no internal purity.
- Antar Anga qualities... because of spiritual practices, are naturally absent.

Verse 18 :

अहङ्कारं बलं दर्पं
कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु
प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८ ॥

ahaṅkāraṃ balaṃ darpaṃ
kāmaṃ krodhaṃ ca saṃśritāḥ |
māmātmaparadeheṣu
pradviṣanto'bhyasūyakāḥ || 16 - 18 ||

Given to egoism, power, haughtiness, lust and anger, these malicious people hate me in their own bodies and in those of others. [Chapter 16 - Verse 18]

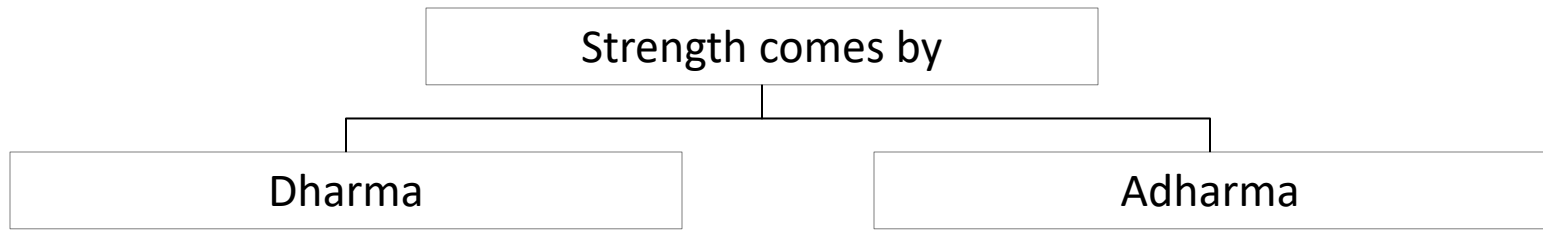
- They are filled with impurities of the mind.

a) Ahamkaram :

- Ego
- I – am the center
- Look around how many are seeing me worship... in the temple
- Giving Dakshina – Rs. 100 – take photo.

b) Balam :

- Self puffed strength, comes because of victory over others.



- 10 insulted, have power...

c) Darpah :

- Pride because of which one gives pain to elders – Guru, mother, father...
- Pride which causes pain.

d) Kama :

- **Selfishness, desire.**

e) Krodha :

- Anger.
- Cha
- Dambo, Darpoh Vimanascha Karodha Parushya Meyvacha, Ajnanam.

Gita :

दम्भो दर्पोऽभिमानश्च
क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य
पार्थ सम्पदमासुरीम् ॥ १६-४ ॥

dambho darpo'bhimānaśca
krodhaḥ pāruṣyameva ca |
ajñānaṃ cābhijātasya
pārtha sampadamāsurīm || 16 - 4 ||

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Partha, for a demoniac estate. [Chapter 16 - Verse 4]

- All horrible Asuri Sampath.. added here.. All ignoble qualities in one person.
- How are they?

f) Mam Atma Paradheshu Pradamvishata :

- Pradvishata – they hate, cause pain to me – Ishvara.
- Why?
- I am existent in their Atma.
- Atma Paradheshu – inner Antarya.

Gita :

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānaṃ
hṛddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

- **Consciousness in us is the Bhagavan.**

- They cause pain Bhagavan seated in themselves, they cause pain to Bhagawan.

- **Cause pain to Bhagavan in oneself and others.**

- Bhagawan witnesses all there horrible minds...
- This kind of mind, can't rest also.
- Non stop, it is planning for downfall of others, troubling others.

- **When we cause pain to others, who is experiencing it?**

- **Consciousness is experiencing but it is witness, untouched.**

- Every Jiva is an expression of Bhagavan.

- **Any pain given to others, is giving pain to supreme.**

- **Drishyate Suyate :**

Whatever we see, speak, pain to any living creature, any life is pain given to Bhagawan.

g) Pradvishantaha :

- They harm me in themselves and in others.
- Is there not anybody who can guide them?
- Give advice and bring them to right track...
- No...

h) Abhya Suyaka :

- They criticize, insult others who do good to them.
- Naturally, Patanti Narake Ashuchau...
- Even though Bhagawan is speaking of highest embodiment of ignoble, it is not Bhagawan wants to speak of the worst for the worst.
- Bhagawan is presenting the worst, in order for us to see all these negativities in full expression.
- See in us even if there is a wee bit...
- That is the purpose.
- When Bhagawan expresses goodness, he will bring a Jnani – Sthithaprajnya.. And show embodiment of virtue.
- This is where we have to go.
- Asuri Sampat – worst possible, even if little bit is there, we analyse and correct.
- What happens to Asuras... results.. Any redemption possible... can Bhagavan help those persons?

Lecture 8

- Even though they are bound by their own desires, still they think they are free.
- Freedom felt as bondage and bondage as freedom.
- **When we live as per Shastras, we feel we are bound, but that is actual freedom.**
- When we think, we can do whatever we want... bound by likes + dislikes, it is a great bondage.

Verse 12 :

आशापाशशतैर्बद्धाः
कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थम्
अन्यायेनार्थसञ्चयान् ॥ १६-१२ ॥

āśāpāśaśatairbaddhāḥ
kāmakrodhaparāyaṇāḥ ।
īhante kāmabhogārtham
anyāyenārthasañcayān || 16 - 12 ||

Bound by a hundred ties of hope, given to lust and anger, they do strive to obtain, by unlawful means, hoards of wealth for sensual enjoyments. [Chapter 16 - Verse 12]

- By countless wishes + wants we are bound...
- Our entire life driven by Kama – Krodha parayana..
- Full life we work hard, strive, Ihante...
- Kama Bhogartham.. To fulfill their wishes.

- What is wrong in fulfilling ones desires?

Anya Yena Artha Sanchayan :

- By foul means, wrong means, fulfilling desires is criticized.
- Dharmically wrong desire fulfillment.
- Hoarding wealth = Artha Sanchayan.
- Wealth should be instrument to serve.
- That is what has to be understood.

Gita :

यत्र योगेश्वरः कृष्णः
यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूति
ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

yatra yogesvarah krsnah
yatra partho dhanurdharah ।
tatra srirvijayo bhutih
dhruva nitirmatirmama ॥ 18-78 ॥

Wherever is Krsna, the lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (Steady or Sound) policy; this is my conviction.
[Chapter 18 - Verse 78]

- Buti = Lakshmi.
- Dharmically wealth useful.

- Anya Yena – earning wealth by foul means is a problem...
- To earn wealth is a special capacity given by God.
- Not everyone can learn, digest, special faculty.
- Some are gifted with that power, use in a good way.
- Bread winner, earn wealth for community... rare...
- Laxmi with Vishnu always, can't be separated, Ravana tried.
- Laxmi should be in service of Bhagawan Vishnu, not like Ravana.
- Ravana took Laxmi for selfishness.
- Lord Vishnu = Dharma.
- Wealth you are able to earn, use it for a great cause.

Thirukural :

- Wealth of wise person is like community well... wealth of wiser is for happiness of the society.

Ihante Kama Bhogartham :

- Wealth only for the fulfillment of their own pleasure is Asuri Sampath.
- Kama Bhoga Parayana... close friends.
- Will bring Madha – Pride also.

Verse 13 :

इदमद्य मया लब्धमि
मं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे
भविष्यति पुनर्धनम् ॥१६-१३॥

idamadya mayā labdham
imaṃ prāpsyē manoratham |
idamastīdamapi me
bhaviṣyati punardhanam || 16 - 13 ||

“This has today been gained by me, this desire I shall obtain, this is mine, and this wealth shall also be mine in future” [Chapter 16 - Verse 13]

Kama :

- I shall get that desire also fulfilled... big list...

Verse 14 :

असौ मया हतः शत्रुः
हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी
सिद्धोऽहं बलवान्सुखी ॥१६-१४॥

asau mayā hataḥ śatruḥ
haniṣye cāparānapi |
īśvaro'hamahaṃ bhogī
siddho'haṃ balavān sukhī ||16 - 14 ||

“that enemy has been slain by me and others also shall I destroy, I am the lord, I am the enjoyer, I am perfect, powerful and happy”. [Chapter 16 - Verse 14]

Krodha :

- I shall finish this.
- Other enemies also I will finish.

Next :

- Kama – Krodha – Madah – come together.
- Ishvaroham.. Aham Bhogi.

Verse 17 :

आत्मसम्भाविताः स्तब्धाः
धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते
दम्भेनाविधिपूर्वकम् ॥ १६-१७ ॥

ātmasambhāvitāḥ stabdhāḥ
dhanamānamadānvitāḥ |
yajante nāmayajñaiste
dambhenāvidhipūrvakam || 16 - 17 ||

Self-conceited, stubborn, filled with pride and drunk with wealth, they perform sacrifices in name (Only) out of ostentation, contrary to scriptural ordinance. [Chapter 16 - Verse 17]

- Pride expresses in spiritual, religious, Dharmic endeavour.
- Do Dharma only for show off, names sake.

Verse 18 :

अहङ्कारं बलं दर्पं
कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु
प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८ ॥

ahaṅkāraṃ balaṃ darpaṃ
kāmaṃ krodhaṃ ca saṁśritāḥ |
māmātmaparadeheṣu
pradviṣanto'bhyasūyakāḥ || 16 - 18 ||

Given to egoism, power, haughtiness, lust and anger, these malicious people hate me in their own bodies and in those of others. [Chapter 16 - Verse 18]

- Mostly for Dhamba
- **Activity spiritual only if it purifies mind.**
- **Mental purity is goodness of our thoughts, mind should be serene.**
- **Nobility of our thinking.**
- **Peace should be there.**
- This is hallmark of purity

a) Balam :

- Puffness one feels, to put down somebody, when you crush someone.

b) Darpam : Pride

- **Pride is that by which you start insulting others.**

Watch :

- **Whether you are insulting others, that means pride is there.**

Ahamkara :

- **How you know it is there... see the effect.**
- **Have tention, only when Ahamkara is there.**
- **So much protection, feeling of I.**

How you know have joy of negative Balam?

- **Others have tears in their eyes, they are Sad.**
- **You have caused sorrow in them.**

How you know Darpah is there?

- **When you insult others.**
- **Take each one and see the effect.**

How do you know Kama is there?

- **Restlessness should be there.**

How do you know Krodha is there?

- **Krodha if inside you have agitation, comes out in harsh words.**

c) Samshritaha :

- **All negativities are residing inside.**
- **How will that person be?**

d) Mam Pradishwanti :

- He hates me, God in himself and others.

e) Atma paradeheshu :

- Atma = Self.
- He hates Lord in his self (Body) and hates Lord in other bodies.
- Atma Paradeheshu and para Deheshu.
- Hates in ourself means by creating bad experiences for the Lord in this body.
- Jiva – individual is finally Lord in expression only.

Chandogya Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ ६.३.२ ॥

seyam devataikṣata hantāhamimāstisro devatā anena
jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || 6.3.2 ||

That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms'. [6 - 3 - 2]

- Lord has entered all of us as the Jiva.

Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Expression of Lord = Life.
- Expression of current = Light.
- **Electric energy converted to light energy.**
- **In the same way, Chaitanyam supreme consciousness is alone present as the individual Jiva.**
- When we cause pain to others, whom are we causing pain?
- To God only.
- Ignoble – negative thoughts, vicious actions, feelings, who is experiencing all those things?
- Our own self.

Gita :

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

aham vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

- Vaishvanara Agni = Digesting system = Bhagavan, don't overeat, Bhagavan suffering.

f) Mam Atma Paradehesu Pradvishantaha :

- Atma = Self... Sri Krishna is talking...
- They hate me (Krishna) in this body, Duryodhana, Shakuni.
- Paradeha : Bhaktas associated with Bhagawan.
- Hiranyakashyapu was hating Prahalada, Bhakta.
- Nobody can guide them – why?

g) Abhyasuyankaha :

- Not available or any type of guidance.
- In this way, Bhagawan explains how Asuri Sampath persons are there.
- Why is Bhagawan telling all this to us?
- Asuri Sampath are not going to read this word picture.
- We don't belong to this category said in Verse 5 – Chapter 16.

दैवी सम्पद्धिमोक्षाय
निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्
अभिजातोऽसि पाण्डव ॥ १६-५ ॥

**daivī sampadvimokṣāya
nibandhāyasurī matā |
mā śucaḥ sampadaṃ daivīm
abhijāto'si pāṇḍava || 16-5 ||**

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]

- He is talking to us, we have elements of this.
- If we say, I have nothing is there in me... you will be Asura.
- Only Jnani free of all these.
- Why over presentation, worst people... Ravana..
- World wars caused by these type of Asuras.
- If we allow little bit of these, we will suffer.
- To cultivate good qualities, takes time.
- Negativities grow fast... little anger... moves like fire...
- **One hour in anger... encourage bad mood... we will become that, if we are not careful.**
- If you find a trace of it, in yourself, put all efforts to weed them out.
- We don't give time to remove dirty things.

Example :

- Old food, dead rat... must throw it out fast...
- **Something smelling within you, don't wait, take it out.**
- How to take out anger?
- Put on others....
- **Read Manashodanam by Sw. Tejomayananda.... Takes each Asuri Sampath and tells how you can find remedy.**

- Read “Hasten slowly” – Gurudev.
- Read “We must” – Gurudev.
- Life history of saints.
- Seeker should keep all these 3 books, open and read any page...
- Read “Gospel of Ramakrishna”.
- Read “Ishvara Darshanam” (for Sadhakas) – Sw. Tapovanji (Autobiography).
- Put an end to Asuri Sampath immediately.
- If we don’t have negativities, we would be realised.
- We are neither there nor here.
- Something is there, hence we work at it.
- As Karmaphala Dhata, Ishvara gives results of actions.
- What has to be done, will have to be done.
- Verses 19 + 20 explains that.

Verse 19 :

तानहं द्विषतः क्रूरान्
संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभान्
आसुरीष्वेव योनिषु ॥ १६-१९ ॥

tānaḥaṃ dviṣataḥ krūrān
saṃsāreṣu narādhamān |
kṣipāmyajasramaśubhān
āsurīṣveva yoniṣu || 16 - 19 ||

These cruel hates, worst among men in the world, I hurl these evil-doers forever, into the wombs of the demons only. [Chapter 16 - Verse 19]

a) Tanaham :

- Those people with ignoble virtues.

b) Dvishataha :

- One who hates, causes pain.

Reference : Mam Atma Paradehesu Dvishataha.

अहङ्कारं बलं दर्पं
कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु
प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८ ॥

ahaṅkāraṃ balaṃ darpaṃ
kāmaṃ krodhaṃ ca saṃśritāḥ |
māmātmaparadeheṣu
pradviṣanto'bhyasūyakāḥ || 16 - 18 ||

Given to egoism, power, haughtiness, lust and anger, these malicious people hate me in their own bodies and in those of others. [Chapter 16 - Verse 18]

- Hate the Lord himself.
- How are they?

c) Kruran :

- Vicious, wicked, cause pain, himsa.
- Who are they?

d) Nara :

- Human – Adhama – worst category, animals.

e) Ajasram :

- Non stop.
- Ashubha – Wicked, ignoble
- Shubha – Good, noble
- Continuously do wild vicious actions, nature like this.
- Aham Ishvara : I am Karma Phala Dhata, give result according to actions.

f) Samsareshu Kshipami :

- In the realm of transmigration, cycle of birth and death, I throw them.
- Devaloka, Brahma Loka – Samsara only.

g) Asuri Veva Yonisu :

- Will have demonic births, vicious tendencies get scope for expression.
- Wild Animals... Jackal, Heina – attack lions, afraid to go near them, its their nature.
- As per actions, they have to take births, don't blame me.

Brahma Sutra :

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॥ ३४ ॥

Vaishamyanaigrhrinye na sapekshatvat tatha hi darsayati ॥ 34 ॥

Partiality and cruelty cannot (be ascribed to Brahman) on account of His taking into consideration (other reasons in that matter viz., merit and demerit of the souls), for so (scripture) declares. [II – 1 – 34]

- 2 Doshas – can't impute partiality, hatred to Bhagawan.
- Why they are born, behaving like this.
- Bhagavan not responsible.
- Depending on their nature, they are born.

Verse 20 :

आसुरीं योनिमापन्नाः
मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय
ततो यान्त्यधमां गतिम् ॥१६-२०॥

āsurīm yonimāpannāḥ
mūḍhā janmani janmani |
māmaprāpyaiva kaunteya
tato yāntyadhamām gatim || 16 - 20 ||

Entering into demoniacal wombs and deluded, not attaining to me, birth after birth, they thus fall, O Kaunteya, into a condition still lower than that. [Chapter 16 - Verse 20]

a) Asurim Yoni Apanna :

- After gaining vicious embodiments.

b) Janmani Janmani Moodaha :

- Life after life... born again and again, no escape.
- Go to Naraka, then evil births, washed again... again...
- Go to Asuri Yoni, violent embodiment.

c) Tataha Yanti Adhama Gathim :

- Become snakes, scorpions, corona virus...

d) Mam Aprapya Eva :

- Scope for liberation, zero, no chance for escape, human beings can escape.
- Can't reach Bhagawan, no scope.
- Look, you have a human embodiment, realise, don't drop the chance.
- Don't go wrong way...

ihaiva naraka-vyādheś cikitsām na karoti yaḥ
gatvā niraushadham sthānam sarujah kim kariṣyati

If a person cannot cure the disease of sinking to hellish life while living in this human body, what will he do when he goes to where no remedy exists, namely, a lower species of life?

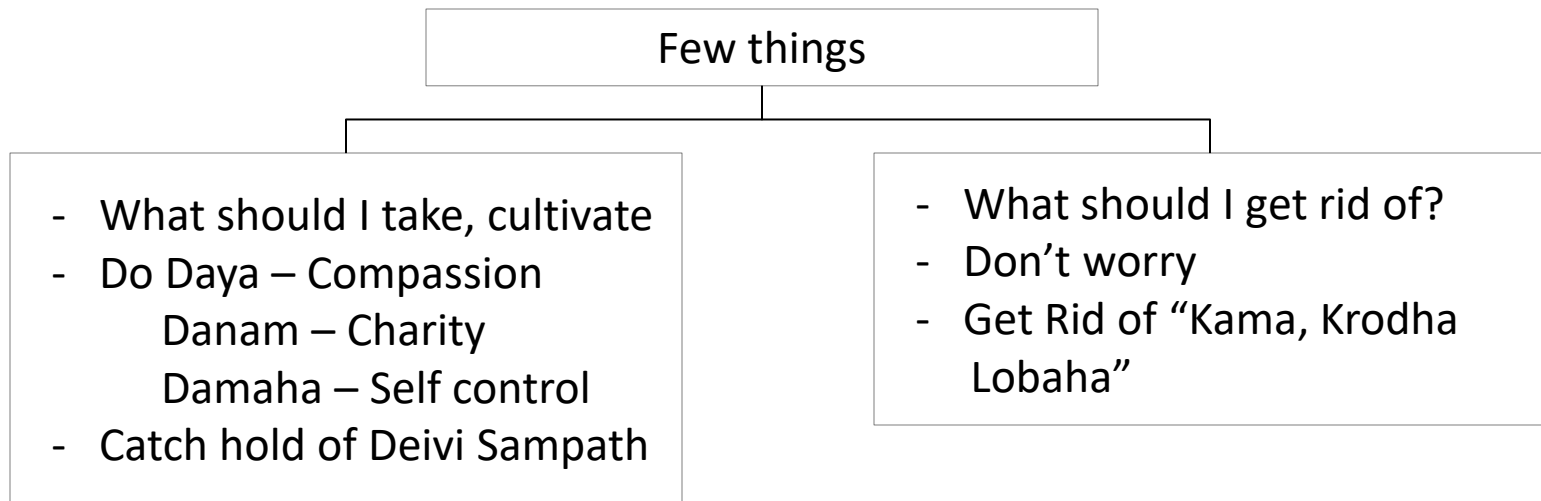
Ihaiva naraka Vyadhi Chikitsam na Karoti Yaha :

- In human birth, there is disease of Naraka... if you don't take medicine.

Tattaha Niraushata Sthanam Sahujaha Kim Karishyati?

- In other embodiment, don't have method to get out of negativities.
- In this human embodiment, take shastra, Guru Upadesha, medicine.
- **Don't be carried away by lower emotions, you will feel like going with them.**
- You have to go through the disease in other embodiments.
- Kim karishyati? What can the person do.
- Use all your abilities to come out of negativities.

- Bhagavan can give Shastra, give Guru, our own Karmas block us...
- Bhagavans Upedasa has to be taken.
- In Kali Yuga, Bhagavan has entered Bhagavatam, Gita, as Upadesha.
- We have to go to Bhagawan.
- Mam Aprapya Eva... without reaching the Lord...
- So many negativities possible, one life not enough to put end to all negativities.
- To cultivate good qualities or put an end to negativities, whole life is not sufficient.
- Is there a way, to get rid of all Asuri Sampat.



Lecture 9

- Animals in Human form are addicted to Asuri Sampath, embodiments of negativities, what happens to them?
- As per their actions, they will have to get first Naraka, have washing, Papas – express as Dukham, Sorrow.
- Enormous Dukha, need a separate body.

Verse 20 :

आसुरीं योनिमापन्नाः
मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय
ततो यान्त्यधमां गतिम् ॥१६-२०॥

āsurīm yonimāpannāḥ
mūḍhā janmani janmani |
māmaprāpyaiva kaunteya
tato yāntyadhamām gatim || 16 - 20 ||

Entering into demoniacal wombs and deluded, not attaining to me, birth after birth, they thus fall, O Kaunteya, into a condition still lower than that. [Chapter 16 - Verse 20]

- Terrorising animal bodies taken.
- Moodaha birth after birth remain ignorant and deluded .

e) Tathō Yanti Adhamam Gathim :

- After terrorizing Animals, will go into lower animals – Snakes...

Mam Aprapya Eva :

- Impossible to liberate themselves from Samsara, they suffer terribly.
- Indicates, you don't encourage even a bit of Asuri tendencies.
- **They have a life of their own, they have a nature to grow.**
- **Encourage them a bit, they will overtake you, get out of it.**
- Put full effort to be free of any Asuri Sampath.

Next Topic :

- Many negative tendencies are there.
- Whole life not enough to handle all of them.
- Bhagawan, is there a way to handle 3 to get out trap of Asuri... Dambah, Darpoh...

दम्भो दर्पोऽभिमानश्च
क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य
पार्थ सम्पदमासुरीम् ॥ १६-४ ॥

**dambho darpo'bhimānaśca
krodhaḥ pāruṣyameva ca |
ajñānaṃ cābhijātasya
pārtha sampadamāsurīm ||16 - 4||**

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Partha, for a demoniac estate. [Chapter 16 - Verse 4]

- What is essence of Asuri tendencies.
- I will be careful... as a seeker, I want to be free of them.

Verse 21 :

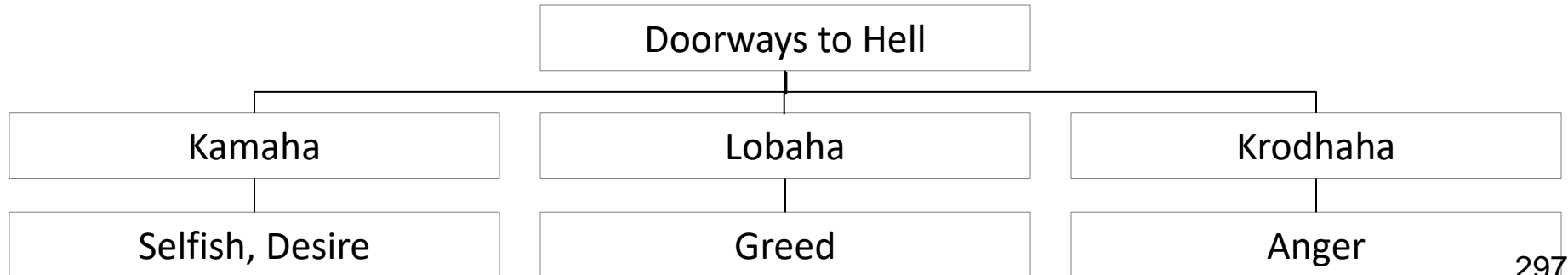
त्रिविधं नरकस्येदं
द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभः
तस्मादेतत्त्रयं त्यजेत् ॥ १६-२१ ॥

trividhaṃ narakasyedaṃ
dvāraṃ nāśanamātmanaḥ |
kāmaḥ krodhastathā lobhaḥ
tasmādetattrayaṃ tyajet || 16 - 21 ||

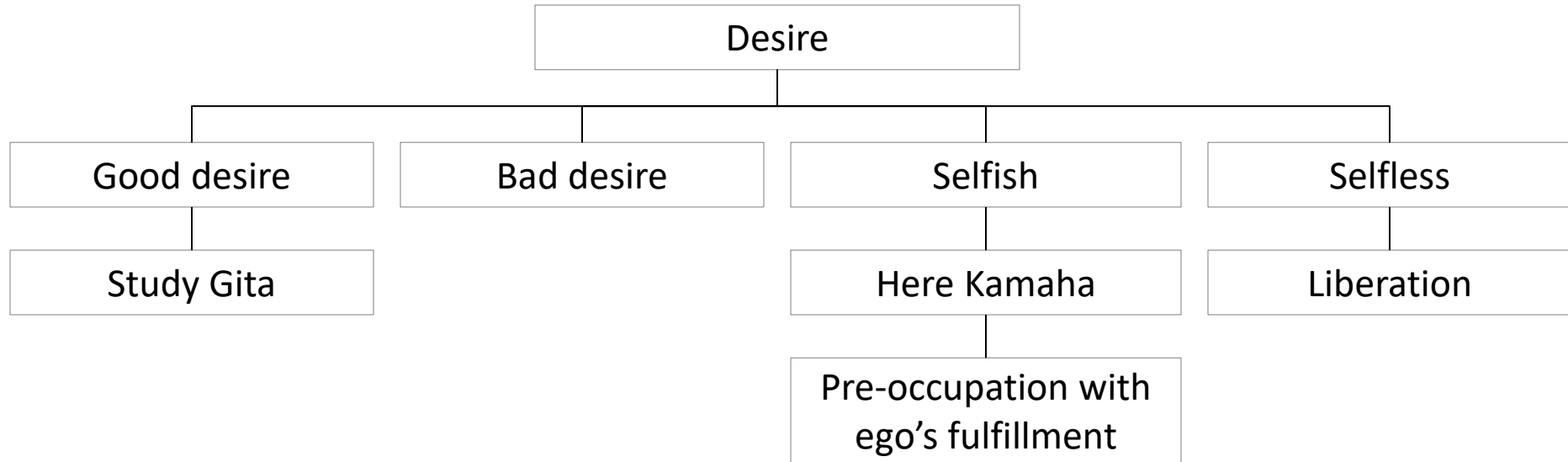
These three are gates of hell, destructive of the self-lust, anger and greed; therefore, one should abandon these three. [Chapter 16 - Verse 21]

a) Idam Trividham Narakasya Dvaram :

- This Asuri Sampat is one but core manifestation is three fold.
- Doorway to Naraka.
- Asuri Sampath, 1st visit is to Naraka (Hell)
- Dvaram = Sadhanam
- Means to reach Hell, now in this life, and after life ends in this body.



- 3 ways you can deny peace, indefinitely postpone liberation, will go to hell.



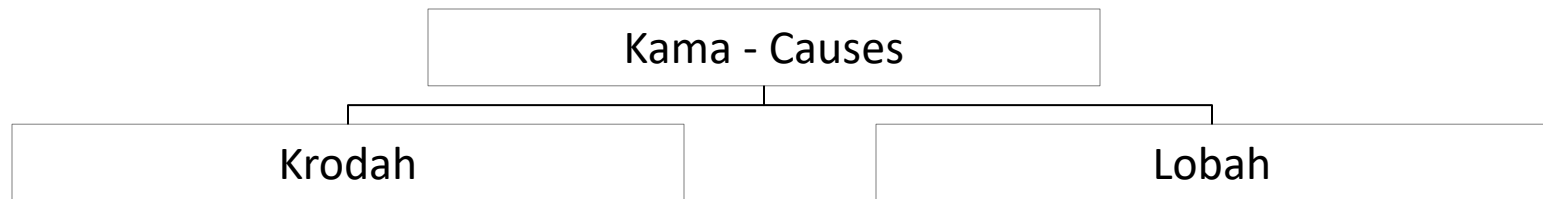
- Krodha – Anger
- To go to hell, go through 3 doors.
- If you don't want to go to hell, close 3 doors.
- How?
- Kama is closed by Dama.
- Krodha is closed by Daya.
- Lobha is closed by Dana.

Selfishness	Krodha	Greed
- Closed by self control - Damah	- Closed by - Compassion	- Closed by - Charity

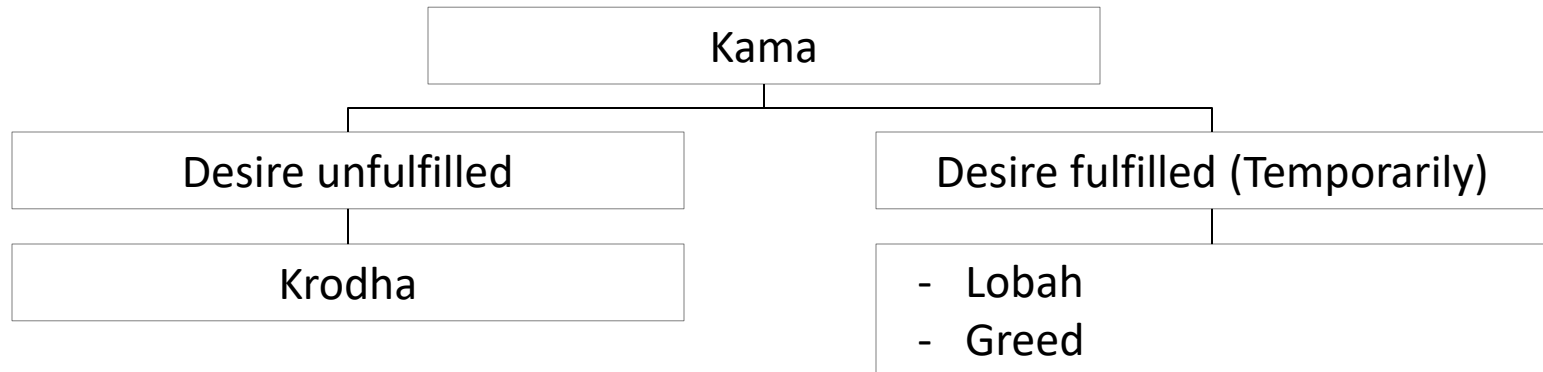
- Practice – Damah, Daya, Dana
- Drop – Kama, Krodha, Lobah.

b) Tasmāt Etat Trayam Tyajet :

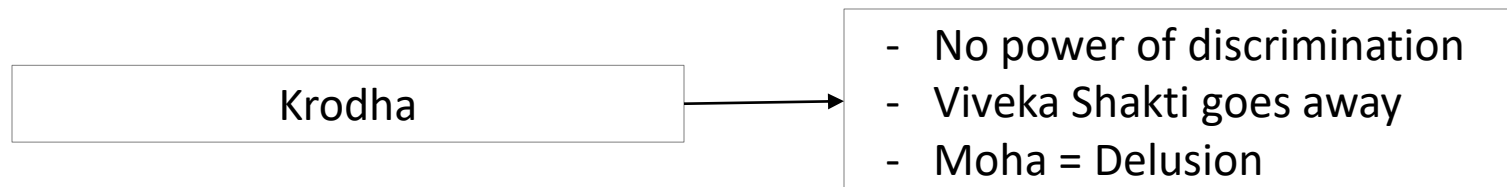
- Etat – This
- Trayam – 3 fold.
- It is Asuri Sampat, it is expansion of one into 3 – Asuri Sampats.

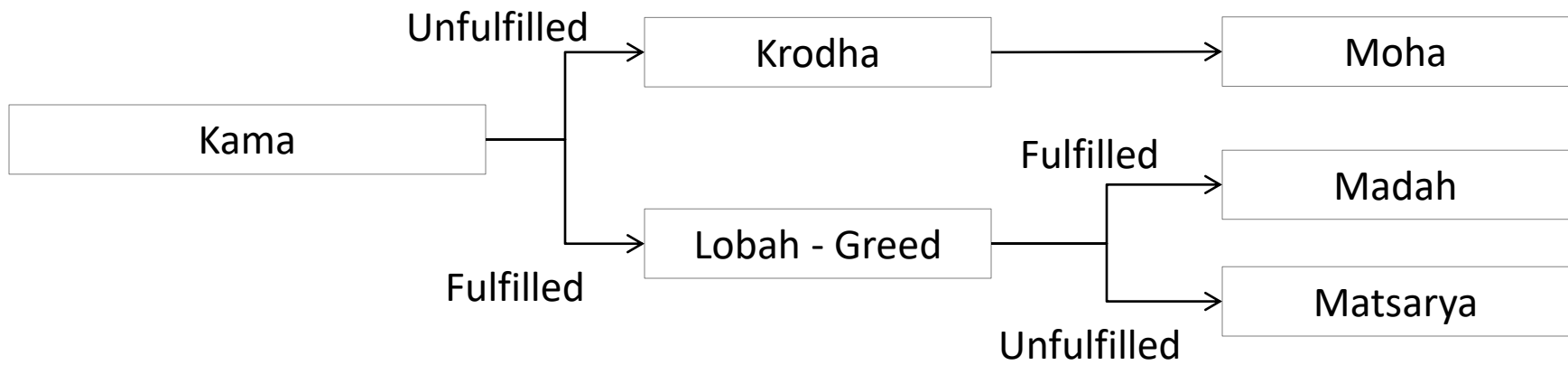


- When fulfillment of desire – selfishness – is obstructed.

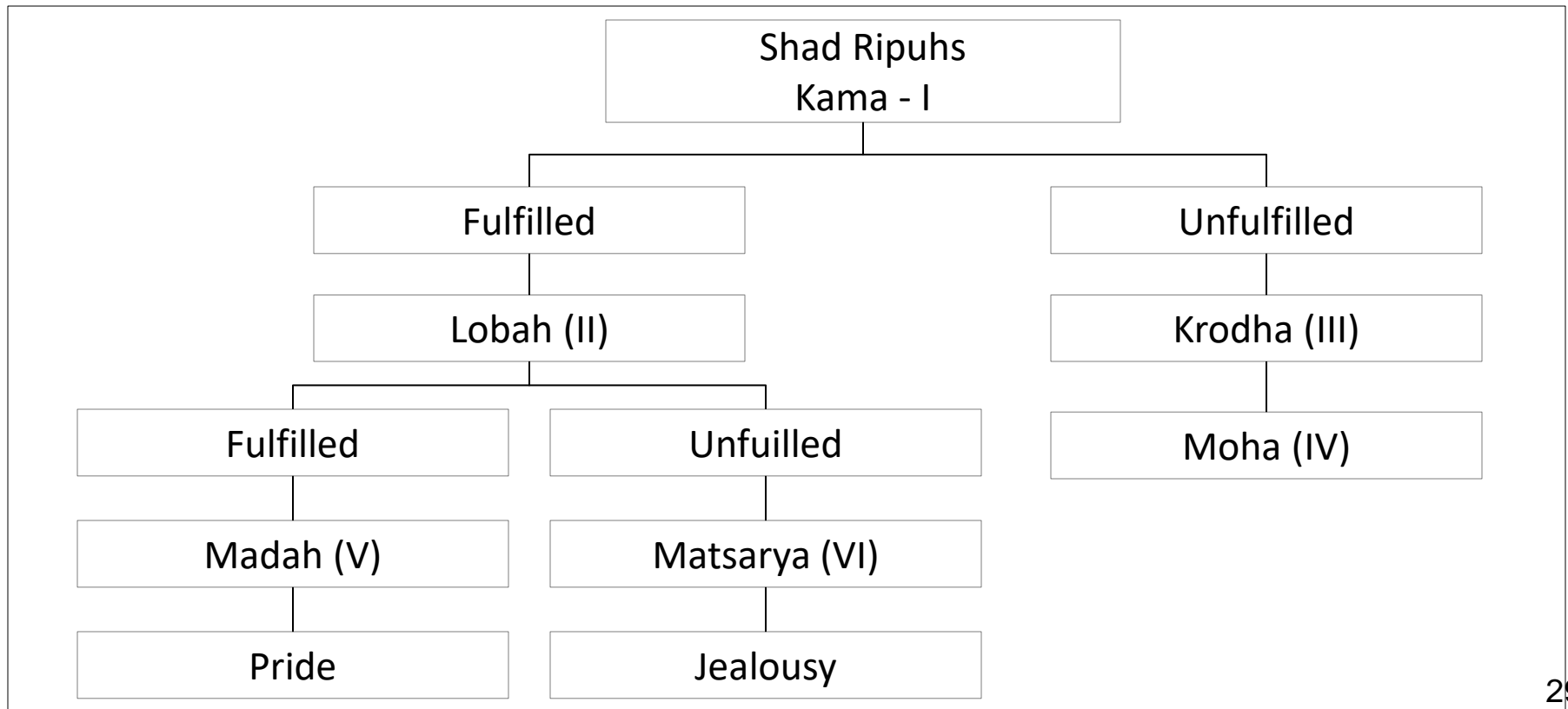


- Moha, Madah, Matsarya.





- Moha, Madah, Matsarya.



- This – means – one.

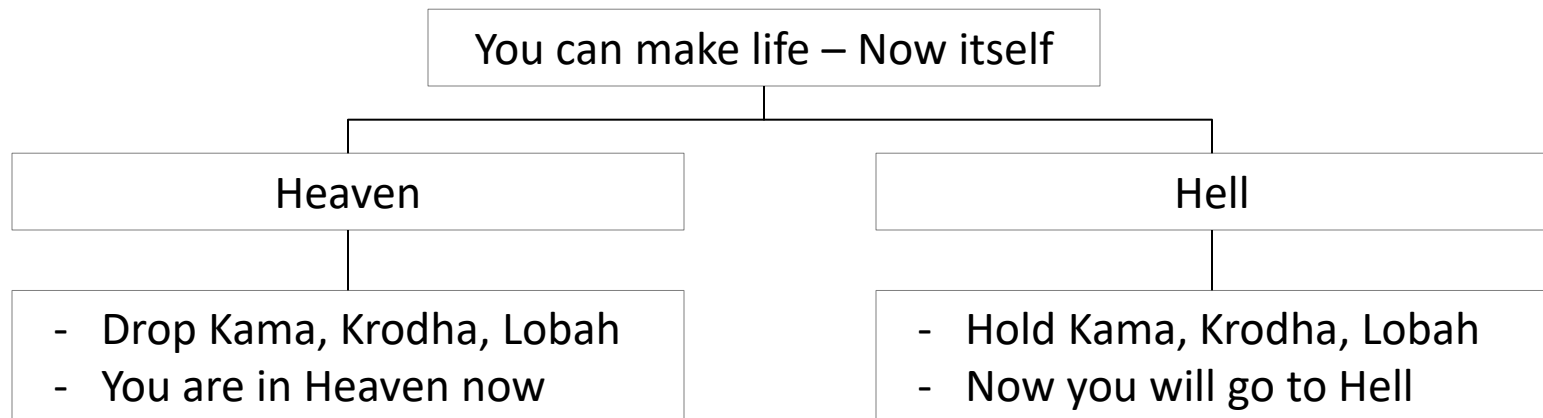
Story :

Akbar	Birbal
<ul style="list-style-type: none"> - Is hell Really there? 	<ul style="list-style-type: none"> - Took Akbar to Mahatma - Mahatma – opened eyes - Fool, don't you know Naraka - Akbar became red - Now you are in Naraka

- Akbar smiled, understood, Akbar smiled, Mahatma Said – now you are in Svarga.

Gurudev :

- **Heaven and hell are states of ones own Mind.**



- What should seeker do?

Verse 22 :

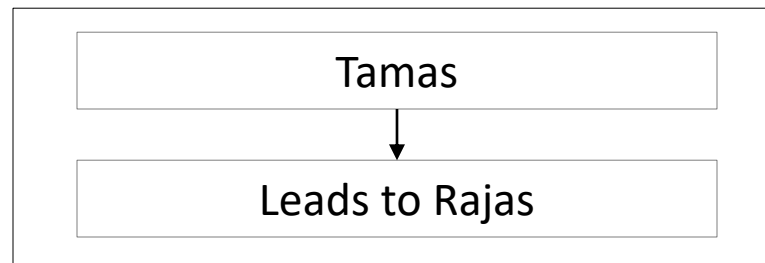
एतैर्विमुक्तः कौन्तेय
तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयः
ततो याति परां गतिम् ॥ १६-२२ ॥

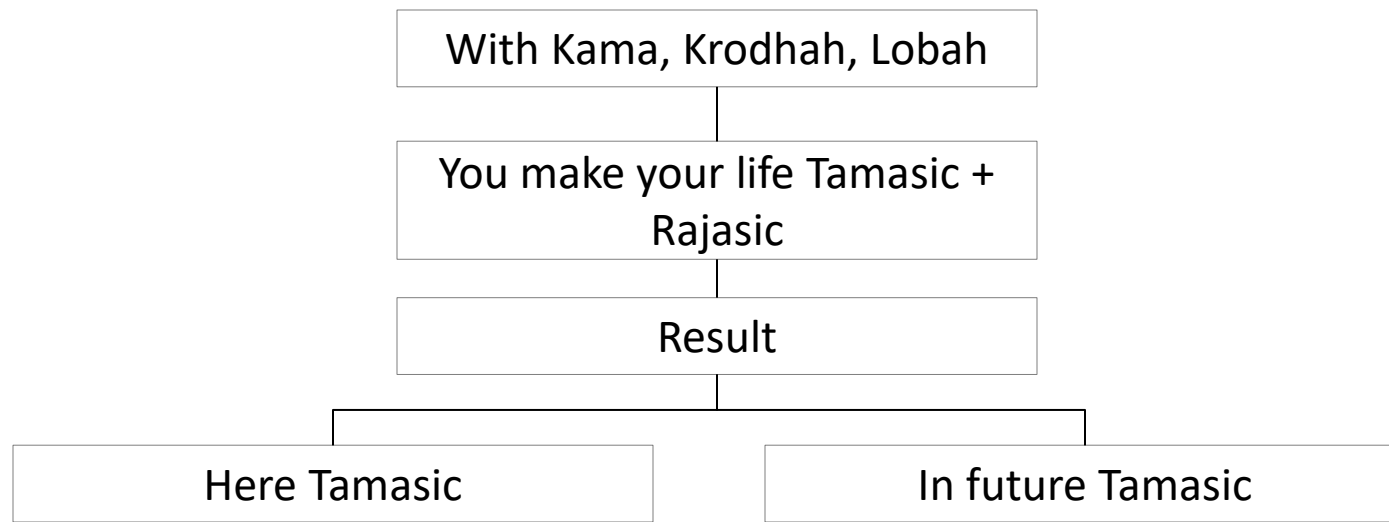
etairvimuktaḥ kaunteya
tamodvāraistribhirnaraḥ |
ācaratyātmanaḥ śreyaḥ
tato yāti parāṃ gatim || 16 - 22 ||

A man who is liberated from these three gates to darkness, O Kaunteya, practises what is good for him and thus goes to the supreme goal. [Chapter 16 - Verse 22]

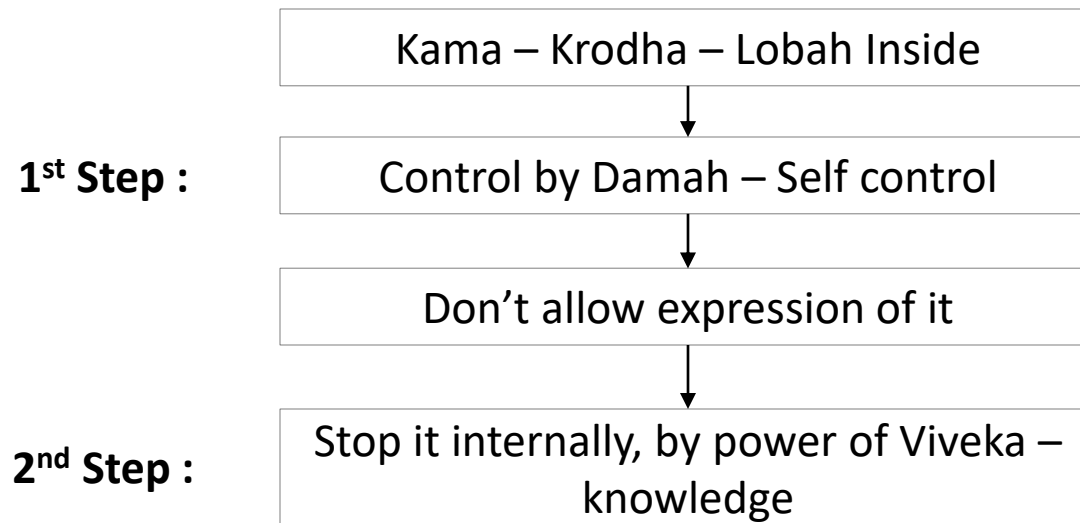
a) Etairhi Tribhirhi Tamo Dvaraihi Vimuktaha :

- These 3 – Naraka Dvara – Tamo Dvara...
- **Holding to Kama, Krodha, Lobaha you can make your life filled with darkness, delusion, confusion.**
- You will loose your intelligence.
- All light in your life comes to an end.
- By which you become an embodiment of all wickedness.

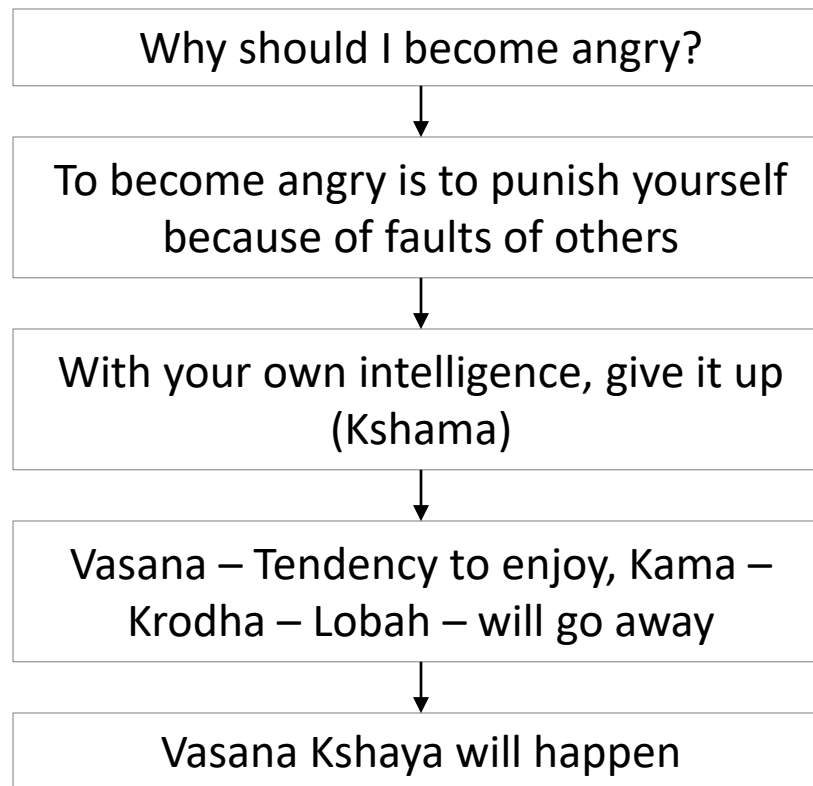




- Suffer eternally.
- One who is Vimuktaha – Viseshena Muktaha... who is controlling his senses... Damah – by form of Drithi, force, nonexpression of those, even though internally present.



3rd Step :



- Damah → Kshama → Vasana Kshaya
- Destruction of tendency.

4th Step :

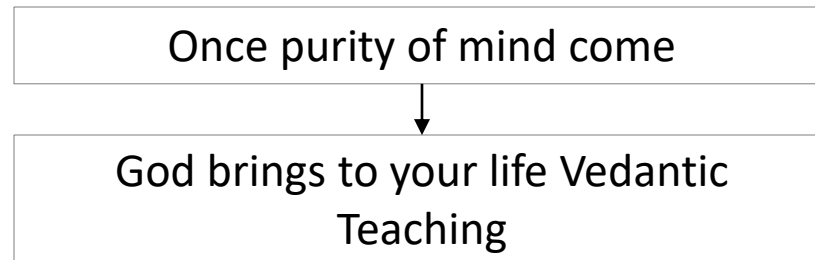
- Vimuktaha happens
- This will give purity of mind, Vedantic wisdom goes deeper
- You will become internally purified

- “Fantastic mind analysis”

- Such a person, who has become free of Kama – Krodha – Lobha, really speaking, such a person alone has done something good for himself, herself.

b) Acharati Atmanaha Sreyaha :

- If you want to do something good for yourself, this is what you have to do....
- Get rid of 3 enemies, do good for yourself.
- For oneself, you are bringing good for yourself, Acharati Shreyaha.



c) Tataha Yati Param Gathim :

- Will get liberation.
- Liberation comes to you on a platter when you give up these three.
- **Giving up 3 is very important and you achieve fulfillment in life.**
- Rest of the things – earning wealth, raising family... fine.
- How do I give up - Kama Krodha Lobaha?
- Catch hold of something higher.

Example :

- Windy, stormy, sea, dark, waves bashing the ship, don't know – where to go... lost.
- See light house suddenly.
- You know where you have to go.
- Waves taking you here and there.
- You are determined to move towards goal.
- Ensure you go in that direction, and move to safety.

- **In the same way, find the lighthouse which guides.**

- Hold on strongly to it, let Kama, Krodah, Lobah come, but internally align yourself to that core, hold yourself to the light coming from the light house.

- **In the same way, Bhagawan gives method to block Kama, Krodha, Lobha and do what is right, regardless of the waves of the mind that toss you up and down.**

- Hold to teaching of the Shastra, which is the light house by which you can overpower Kama, Krodha, Lobah, however strong they are.

Seafarer :

- Holds on to that light, keeps vision on the light, holds direction, protects himself from getting lost in the high seas (the world of sense object).
- Hold to Shastra light, that will protect.

- **Determine :**

This is what I will do.

- I will exactly follow, what the Shastras say.
- Shashtra – is the Gita, essence of Upanishad.

Gita – Dhyana Sloka :

सर्वोपनिषदो गावो
दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता
दुग्धं गीतामृतं महत् ॥ ४ ॥

sarvopaniṣado gāvo
dogdhā gopālanandanaḥ ।
pārtho vatsaḥ sudhīrbhoktā
dugdham gitāmṛtaṁ mahat ॥ 4 ॥

All the Upanishad-s are the cows, the son of the cowherd i.e., Krishna, is the milkman, Partha is the calf, men of purified intellect are the enjoyers, and the supreme nectar of the Gita is the milk. [Dhyanam 4]

- Hold to Gita, Ramayana, Mahabharata.
- Hold to treasure house of wisdom.

Verse 23 :

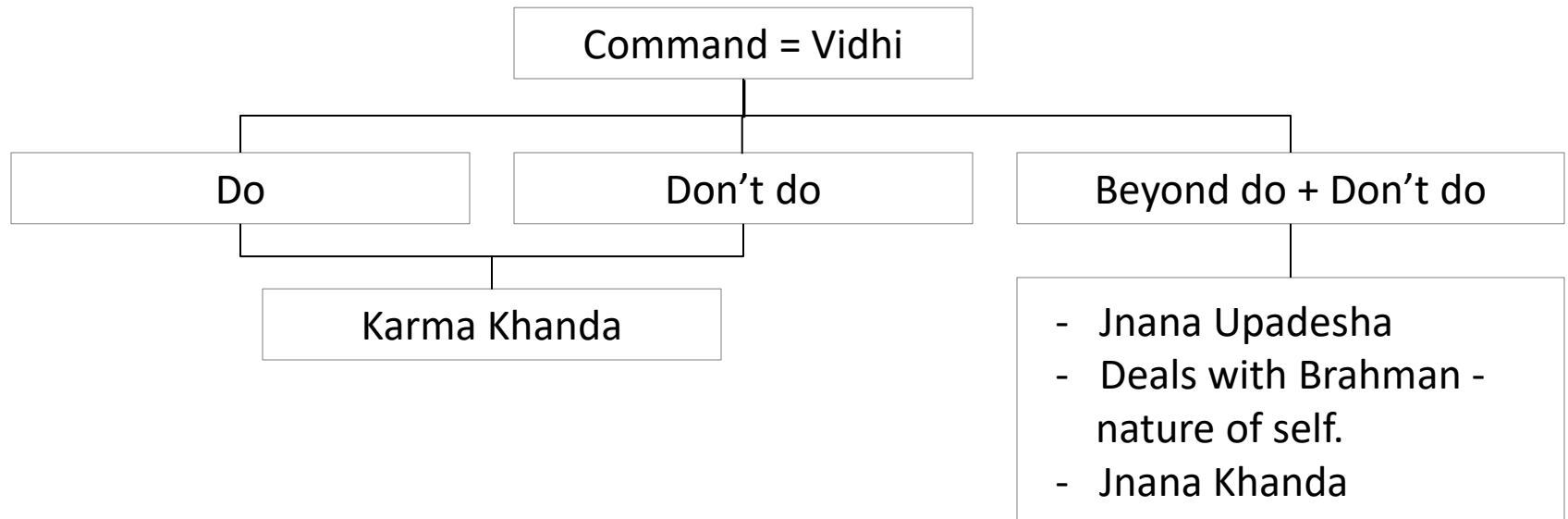
यः शास्त्रविधिमुत्सृज्य
वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति
न सुखं न परां गतिम् ॥१६-२३॥

yaḥ śāstravidhimutsṛjya
vartate kāmakārataḥ |
na sa siddhimavāpnoti
na sukhaṁ na parāṁ gatim || 16 - 23 ||

He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains neither perfection, nor happiness, nor the supreme goal. [Chapter 16 - Verse 23]

a) Yat Shastram Vidhi :

- Shasanat Shastram – That which gives you crystal clear direction, that which commands, orders, directs... = Shastra.
- Vidhi = Commandment of Shastra.



- All 3 comes under Vidhi.
- Body of wisdom = Manual for life.
- Complex gadget, mobile.... Comes with Instruction manual.
- Instruction manual for life = Bhagavad Gita.

Example :

- Put toothbrush in the mouth, the correct side.
- If you don't use the manual, you will not be able to use the product well.
- **Use body – Mind instrument with the Shastra Vidhi to get liberation.**
- **Example : Pen.. Has manual.**
- Complex human body – mind, also has a Gita manual.
- Manual = Shastra

b) Utsrija :

- One who doesn't take recourse to Shastra, paritijya, gives up Shastra because of lack of faith.
- Seed verse for Chapter 17.
- One who has no faith in Shastra.

c) Kama Karaha Vartate :

- One who does not have faith, how does he live.
- Lives by his own wishes, wants, likes, dislikes.

- What should not be done, he does.
- What should be done, he does not.

d) Saha Sidhim Na Apnoti :

- Will not get what has to be accomplished through action.
- Chitta Shuddhi has to be accomplished through action.

e) Chittasya Shuddhaye Karma :

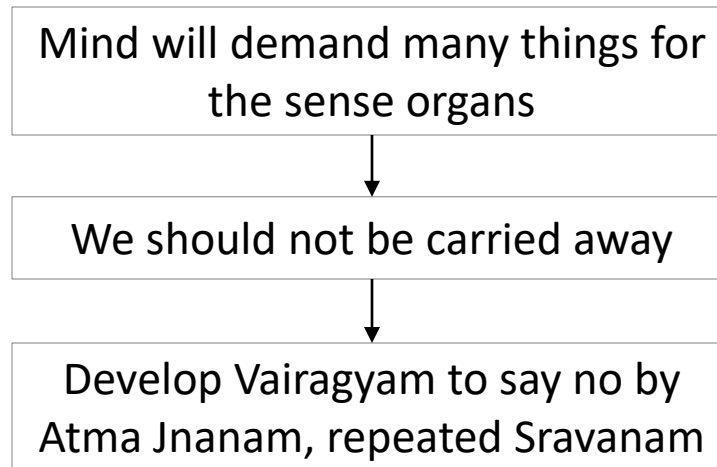
- Action is required to purify mind.
- Purification of mind, Siddhi, he / she will not get, Saha Siddhim na Apnoti.
- Once purification of mind is not there, what happens.

f) Na Sukham :

- Person not happy even here.
- **Purity of mind required for peace of mind.**
- Peace, Shanti, person will not have here.

g) Na Param Gathim :

- Here a person will not attain higher purpose of life = Liberation.
- **This becomes the result of not following the Shastra.**



- Waves will take you here and there.
- Where should you direct the boat – body – mind sense organs?
- Towards light from lighthouse.
- **In the same way, to overcome the force of mind, hold on to study of the Shastras.**
- Keep dictates of Shastra very close to yourself, come what may, I will only do as per the directions of the Shastra.

Verse 24 :

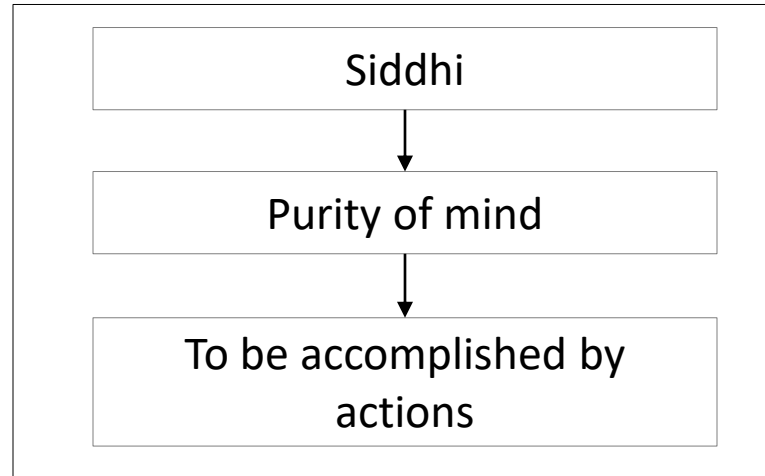
तस्माच्छास्त्रं प्रमाणं ते
कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं
कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

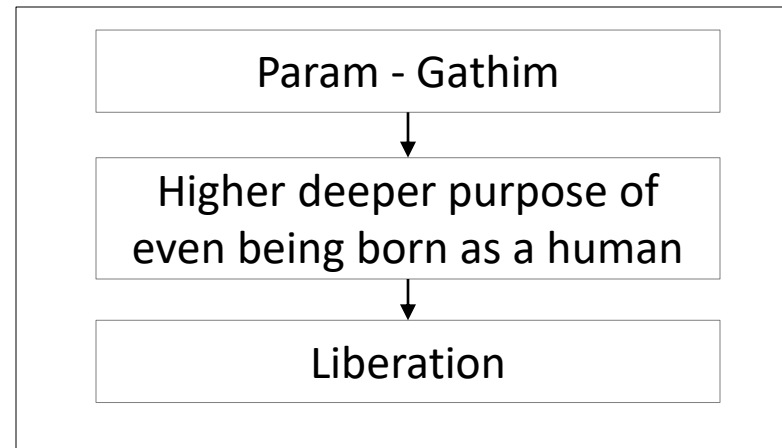
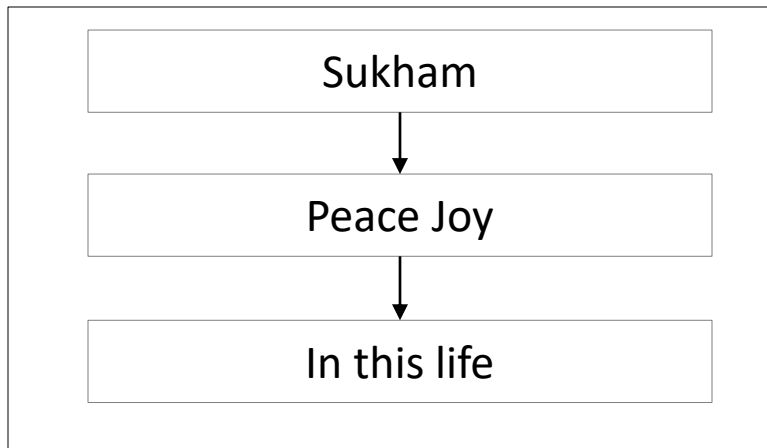
tasmācchāstraṃ pramāṇaṃ te
kāryākāryavyavasthitau |
jñātvā śāstravidhānoktaṃ
karma kartumihārhasi || 16 - 24 ||

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (In this world). [Chapter 16 - Verse 24]

a) Shastram Pramanam Tey :

- Tasmat, Yasmat, those who do not live up to Shastric instructions, they will not get Siddhi, Sukham, will not get Param Gathim.





- **If no birth, you exist as a divine being, naturally, eternally.**
- What should we all studying the Bhagavad Gita do?
- Tasmāt Shāstram Pramanam Tey, Bhagavad Gita is my source of wisdom for living my life.
- Any difficulty I have, any problem I face, what will I do.
- **Open Bhagavad Gita, study, take Advise, take Guidance in life as per my study.**
- Tey : For you, what is the Pramanam?
- The teaching I am giving... to Arjuna.
- What is Pramanam?
- Means of knowledge w.r.t. Questions of what I must do, not do.
- Pramayaha Karanam.
- What I must come to know, do – not do, what I must ignore.

b) Karya Akaryam Vyavastitau :

Kim Karyam	Kim Akaryam
- What ought to be done	- What ought not to be done

Gita :

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

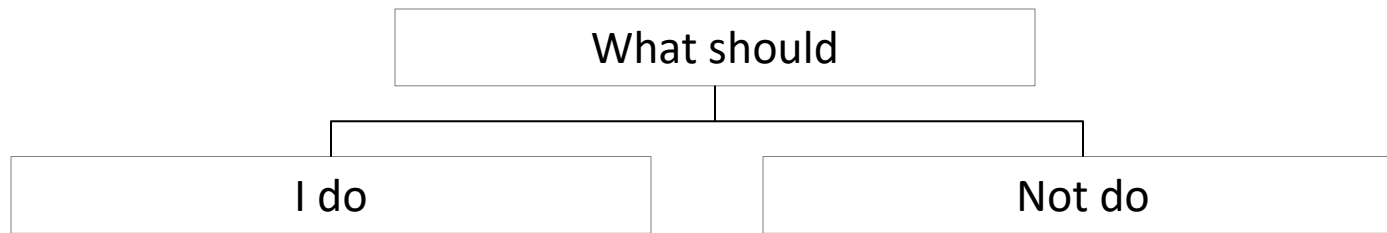
kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṁ dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvāṁ prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

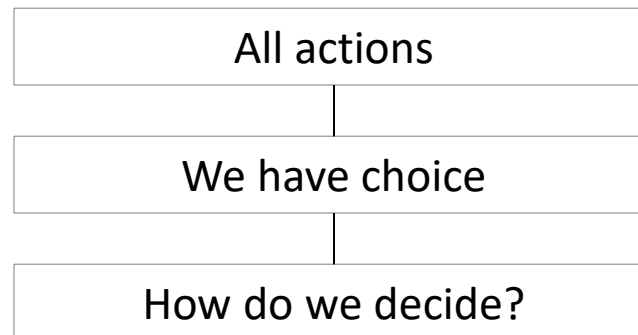
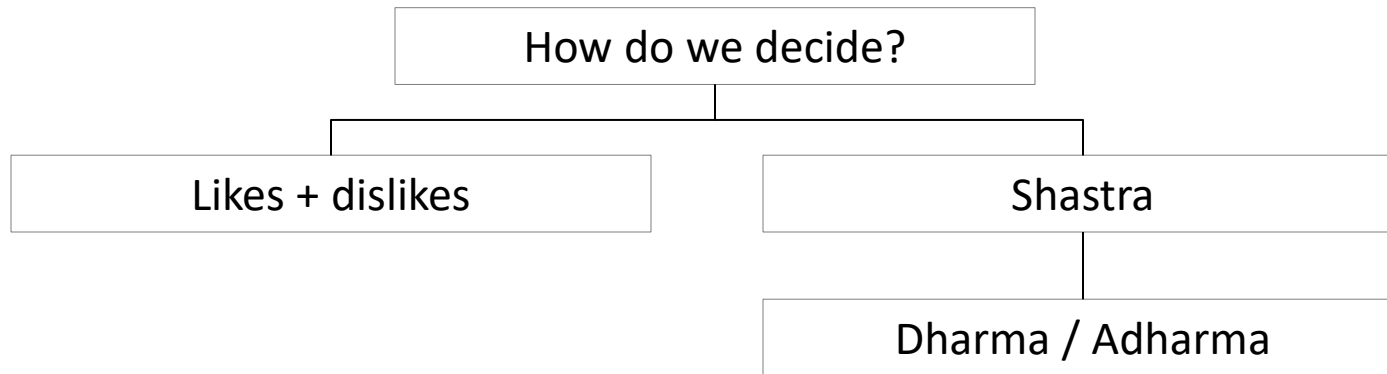
- What is the means by which you decide?
- “Shastra”

c) Iha Shastra Vidha Noktam Karma Kartumiharhasi :

- Iha – in this world, Karma Bhumi,
- Minute by minute you have this choice – should I do, not do.



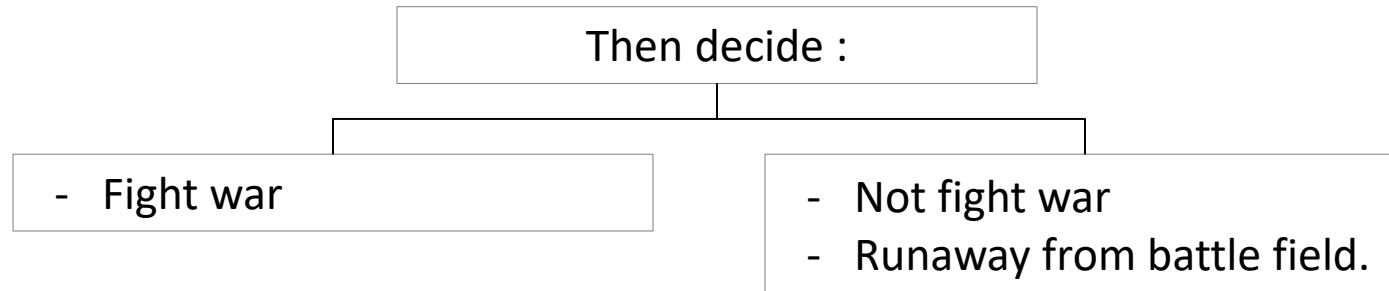
- Non-stop, we are bombarded by time principle for actions.



d) Jnatva Shastra Vidha Nokhtan :

- Take into consideration, what is Shastras injunction :
Jnatva – having understood.

- Shastra Vidha Noktum – What has been expressly stated, without any ambiguity by the Shastra.
- Vidhana Uktam : Teaching stated by Shastra, you understand first.
- Shastra = Manual for life.



- **Listen to teaching, understand, do.**
- Arhasi : this is how, you ought to be.
- It beholds of you to be this way.
- This is Bhagawans instruction to us.
- Bhagawan has given all the teaching.
- Concluding 16th Chapter – Deiva Asura Sampath Vibhaga Yoga, in this verse.

- **You want to conquer the Asuri Sampath, take recourse to Shastra.**
- **Deivi Sampath will automatically flourish.**
- **Then you will get Siddhi of mental purity, Sukha in this life and Param Gathim – liberation, Moksha, for sure, don't have any doubt.**

- In this way, Bhagawan concludes Chapter 16.
- Simple chapter, practical chapter, to cultivate noble virtues, get rid of ignoble vices, should read this chapter daily.
- Chapter 15 – read daily.
- To get rid of negativities of mind, should read this.
- All of us... belong to this category.

Concluding Verse :

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु
उपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
दैवासुरसम्पद्विभागयोगो नाम
षोडशोऽध्यायः ॥

om tat sat iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde
daivāsurasampadvibhāgayogo nāma
ṣoḍaśo'dhyāyaḥ ||

Thus, in the Upanisads of the glorious Bhagavad – Gita, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krishna and Arjuna, the sixteenth discourse ends entitled : Yoga of Divine and Devilish Estates.

- Thus ends 16th chapter – Titled Deiva Asura Sampath – Vibhaga – differentiation.
- Union with the Lord we attain by understanding the difference between the Deivi Sampath and Asuri Sampath.
- Sampath – what one possesses
- Choice is ours.
- This way, Bhagawan concludes.

- Read Chapter 16 – Verse 1 :

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिः
ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च
स्वाध्यायस्तप आर्जवम् ॥१६-१॥

śrībhagavānuvāca
abhayaṃ sattvasaṁśuddhiḥ
jñānayogavyavasthitiḥ |
dānaṃ damaśca yajñaśca
svādhyāyastapa ārjavam || 16 - 1 ||

The blessed lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras and straightforwardness...[Chapter 16 - Verse 1]

Sadhana for the Month :

- **Kama Krodha Lobah Overcoming it with Damah, Daya, Dana.**
- Desire, Anger, greed, overcome by self control, compassion and Charity respectively.
- Kama – Krodha – Lobah is doorway to hell, now, here and hereafter.
- Drop them.